תְּפִלַּת הַתְּפִלּוֹת

THE

PRAYER of PRAYERS:

OR THE

LORDS PRAYER

Expounded.

By *Thomas Bevan* M. A.

Oratio Dominica eſt Breviarium totius Evangelij, & Doctrinæ Salutaris Compendium. Tertull.

Watch ye therefore, and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man. Luke 21. 36.

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BIBLIOTHECA

Amicis cum veteribus tum Doctis.
Nicolao Lloydio Presbytero, &
Thomæ Guidotto. M. B.

Vitam & Felicitatem.

AMicitiam noſtram Oxoniâ oriundam, annoſque non paucos iſto ſub Aere feliciter fotam, ſæpe ſæpius ſummo cum Amore recolligo: Nec non Humanitati veſtræ quàm plurimum debeo, quòd calamo, ex quo Linguâ non licuit, eam ſecùs moribundam conſervare dicam an promovere dignemini? Opus hocce bimeſtre quale, quale quam primum ad umbilicum perduxerim, veſtris nominibus Amoris & Benevolentiæ ergô Conſecratum volui. Per aliorum quidem negligentiam ſtetit, quòd venatum (ut aiunt) præmovendo, Compluſcula exemplaria abſque hoc mei amoris & gratitudinis Teſtimonio in publicum prodiêre. A Laudibus utrique veſtrum meritiſſimè debitis de induſtria abſtineo, veſtra ſiquidem non me latet modeſtia, laudem mereri, non laudari ſtudetis.

In eorum maximè gratiam, quorum curam ſuſcepi haſce Lucubrationes qualeſcunque & concinnavi & publici juris feci. Si eorum jam oculis non minus gratæ, quam olim Auribus, fuerint, tantilli laboris me non pigebit. Ad deprehendendam Typographi incuriam Serpentis Aquilæve Oculo opus non eſt. Erravit & excudendo, & quod omni errato pejus habeatur, errata propria in calce

annu-

annumerando. Ipſe à prælo longius diſtabam & intereſſe non potui. Valete Amici Amiciſſimi mea operâ vobis opus non eſt, ſed mihi veſtrâ, maximè ad nodos inter legendum occurrentes ſolvendos; quod ſanè Officium vos ante hac mihi præſtitiſſe, quam lubentiſſime recolo. Plurimùm in ære tuo ſum, Humaniſſime Lloydi præſertim quod Dictiónarii tui, nunquam ſatis laudati, exemplar, ſimul ac in lucem editum, mihi mittendum curâſti. Faxit Deus, ut è vobis Alter Animæ, Corporis Alter morbos dyſcraſiamque quàm feliciſſime ſanaret profligaretque.

Servus veſter
Devotiſſimus
T. B.

Errata.

PAge 2. laſt line, read *Opal.* p. 11. l. 16. read *Tullius.* l. 19. r. *Pallorem.* p. 86. l. 25. r. *was not.* p. 92. l. 13. r. *impertinence.* p. 103. l. 7. r. *words.* p. 124. l. 21. r. *is ſuch.* p. 128. l. 8. r. *worthineſs.* p. 130. l. 29. r. *no parity.* p. 192. l. 21. r. *Donor.* See more in the laſt page.

THE PRAYER of PRAYERS, OR THE LORDS PRAYER Expounded.

Mat. 6. 9. Luke 11. 2.

Our Father which art in Heaven.

THe *Greeks* define Prayer thus, προσευχὴ ἔξιν ἀναβάσεως τοῦ νοῦ πρὸς τὸν θεὸν, ἢ αἴτησις ἁρμοζόντων παρ' αὐτοῦ. *Prayer is a going up of the mind to God, and the begging of things fitting and convenient of him.* Which seems to have no little consonancy and allusion to the saying of the Angel to *Damasc.*

Act. 10.4. *Cornelius: Thy Prayer and thy Alms are come up for a memorial before God.* It may be more largly defined thus: *Prayer* is a 1 John 5. 14. Religious invocation or calling upon God Pſ. 50. 15. through Chriſt, whereby we pray *for* Phil. 4. 6. *good* things and *againſt evil*; together with *Thankſgiving* for the good things already obtained. This is comprehenſive of the parts and ingredients of Prayer enumerated by St. *Paul*, 1 *Tim.* 2. 1.

Among all the numerous Forms of Prayer (whereof the Scriptures exhibit to us not a few) the *Lords-prayer* (which our Bleſſed Redeemer *Chriſt Jeſus*, out of a melting tenderneſs and compaſſionate reſentment of the indiſcretions, exceſſes, defects and imperfections of our Prayers and Devotions, dictated and compoſed for us) hath a preheminence and excellency above all, as well in reſpect of the Majeſty of the Author, who was the *Wiſdom of God*, and the order and diſpoſure of the Petitions; as in regard of the *largneſs* of its extent and comprehenſion: being, as a *Father* calls it, an *Tertull.* *Epitome of the Goſpel.* Here is *Magnum in parvo*: a Sea of matter in a few words. Breves eſſe pariter ac longas. *Hieron.* What a *Father* ſaid of St. *Pauls* Epiſtles, is very applicable to this Sacred Prayer; for as the bright *Orial* preſents to the

eye

eye the various colours of all Precious Stones; ſo this Prayer exhibits to our view, all that infinite variety of things which relate to *Gods glory*, and *our good*: briefly indicating and ſhewing what is lawful and expedient for us to *beg* of Him, and what His infinite Love and Clemency is willing to *beſtow* on us.

Bleſſed God! what flows of joy and comfort reſult from hence to a pious ſoul? for though our own Prayers and Compoſures may have ſome undecencies, blemiſhes and deformities, we are aſſured in our devout uſe of this moſt perfect Prayer, we ask nothing that's abſurd, undecent, unſeaſonable, or unacceptable; nothing unbecoming the *Duty* and *Relation* of *Children* to *ask*; or the *Bounty*, Tenderneſs and Affection of a *Father* to *Give*.

Hence of old from the firſt Century throughout the whole Sphere of Chriſtianity, and in all places where the *Goſpel* was ſincerely owned and profeſſed, no *Conſecration* in any Sacrament, no *holy Office* of the *Church* was accounted *complete*, conſummat or duly performed unleſs *this* moſt perfect Prayer were *added*, as being the *Crown* and *Ornament* of their devout *Liturgies* and Devotions.

And Conform to this antique and pious practiſe, it was judged neceſſary to be inſerted and repeated in *every* diſtinct *Office* and Service of the Church of *England*; *tanquam Sal omnium divinorum officiorum*, as *Durandus* ſpeaks. For as it is a *perfect Standard*, Rule or Platform of Prayer, inſtructive as to the *Manner* how to Pray, and the *Matter* for what to Pray, and alſo directive as to the diſpoſition and *Method* of our Petitions, and the *Affection* wherewith we are to make our addreſſes to God in Prayer and Devotion: So alſo it is an *Abſolute* Prayer in it ſelf, which we are *obliged* and injoyned to pray. For as St. *Matthews* οὕτως, propounds it as the moſt exact Platform for imitation, and pattern to form and ſquare our Prayers by, bidding us pray, *After this manner*. So St. *Lukes*, λέγετε, bids us expreſsly *ſay*, *Our Father*, &c. propoſing it as the moſt excellent form to be uſed by all Chriſtians.

Primum in unoquoque genere menſura reliquorum

Math. 6. 9.

Luk. 11. 2.

Yet notwithſtanding, The tranſcendent excellency of this Prayer, and our Saviours peremptory, [illegible]γέτε, and expreſs precept for the uſe thereof, could not of late preſerve it from a prodigious total expulſion as to holy religious Offices and Adminiſtrations in too too many places

ces of this Land, or ſecure it from that horrid *Tempeſt* of *ſcorn* and contempt which fell upon all ſet Forms of Prayer whatſoever, (though of Divine Inſtitution, and authenticated with the Seal and Stamp of God himſelf) by means of the *ſingularity*, pride and petulancy, the *ill temper'd* paſſions, and *courſer* kind of Devotions of thoſe men who generally moſt needed *ſound*, publick, orthodox and wholſome Forms of Prayers, to help their frequent *infirmities*, to retrench and *reſtrain* their popular and deſultory *levity*, and to ſet bounds of *Diſcretion*, *Charity*, *Decency* and *Piety* to their *indigeſted*, *confuſed* and extemporary *Effuſions*, even in *publick* ſolemn *Devotion*, and Sacramental *Celebrations*: which are very incongruous and unſutable to the Nature and Sanctity of *true Religion*, to the publick Worſhip and Venerable *Majeſty* of *God*.

Engliſh Liturgy defended. Biſhop. *Gauden.*

Nay ſuch hath been the *paſſionat* diſguſt and *wild* Tranſport of ſome men againſt all ſet Forms, that a Perſon (*magni nominis*, of the firſt magnitude and ſingular eminency among his Party) hath in Print, *Horreſco referens*, exploded and *blaſphemed* this moſt ſacred and perfect Prayer. Not only telling us, *That*

there is no promiſe of acceptation annexed to the ſaying of that Prayer, and that the uſing of that Form does delude and harden innumerable poor ſouls; but that it is a Charm, or kind of Witchcraft *in Gods Worſhip*, &c.

Gratious God! Sure ſuch men have but too much cauſe to perpend and conſider what ſatisfactions and *returns* they ſhall make at the *Day* of *Account* to ſuch ſtinging and perplexed *Enquiries* of the *Judge* of quick and dead. *Why* did you deſpiſe my Precept, my holy and *perfect* Prayer, and preferred your ſinful and *imperfect* Prayers before it? Is the *Diſciple* above his *Maſter?* Are you wiſer than the *Wiſdom of God?* Could you poor *Gourds* and Muſhroms, the productions of a night, better know the will and pleaſure of God, than his *Eternal Son*, who is *one* with Him? Could you, blind wretches, better know your needs than He that knows all things? Could you, that are nothing elſe but *Heaps* of *Sin* and Corruption, caſt your Petitions into better *order* than the *God* of *Order?* You have ſhut my Prayer *out* of your Devotions, and is it not juſt that I ſhould *ſhut* the *Gate* of *Heaven* againſt your *Phariſaick* Pride and Self-confidence?

But

But not to touch this harſh ſtring any more, let us heartily implore the mercy and tenderneſs of God, to *purg* us from our droſs, and *rack* us from all *pride*, high conceits and preſumptuous dependance on our own *gifts* and performances. Let us for ever magnifie our bleſſed Redeemer for all his gracious vouchſafements; particularly, for ſupplying the *unholineſs*, *defects* and *deformities* of our Devotions, with the abſolute *holineſs*, *perfection* and *beauty* of his own Prayer; and embracing his Precept with the arms of *love* and *thankfulneſs*, let us when we Pray, *Say*; *Our Father*, &c.

From the words *firſt* Obſerve. *Obſerv.*

God alone is to be invocated or called upon by Prayer.

To conſider the various arts and methods whereby the firſt Contriver of Evil, hath not unſucceſsfully endeavored to rob *God* of Religious *Adoration*, and *Man* of *Bliſs* and Communion with God, and conſequently to involve him in the ſame perdition; is a very unpleaſant and melancholy ſpeculation to a *devout* and conſidering *Soul*. To attempt a particular of his Wiles is to hard a task, too bold Arithmetick for Man. His moſt

conſiderable and practiſed engine (which undermineth the very Subſtruction and *Baſe* of Religion and *Divine Worſhip*, cuts the Sinews of *Faith*, and deſtroys the principle, previous and neceſſary to *Belief*) is *Atheiſm*. Striving to eſtabliſh a Belief in the mind of Man, that, *There is no God at all*, that there is no ſuch *Entity* or Being exiſtent, and is but a *Non Ens*, or an artificial invention of ſubtile Heads to awe others into *Subjection*, Order and Diſcipline; which is the moſt *falſe* and abominable *Hypotheſis*, the higheſt Lie imaginable, importing the greateſt *affront* to God, and *deluſion* to Man.

Thus, though the *Devil* himſelf be no *Atheiſt*, nor can be (having Divinity enough, and ſad experience to evince the falſity of that opinion, and therefore *Believes and trembles*) yet doth he exert his utmoſt endeavours to make men ſo; his ſagacity eaſily foreſeeing that Atheiſm is the Parent and *Compendium* of all Sin, as the *Root* is of the Plant, in *Scaligers* opinion: that his prevalence in this particular will ſoon be attended with a larger Conqueſt, for when *there is no fear of God before their eyes*, they will let go the guard againſt ſin, Careſs and entertain all Debauchery.

Scalig. exercit. 141.

Pſal. 14. 1, 2, 3. Rom. 3. 18

That

That his endeavours of this kind have not been ineffectual ſeems too abundantly colletible (not to ſpeak of this *Preſent*) from the Hiſtory of *former* Ages. Such were *Dicæarchus* and *Protagoras*. Of no better ſtrain were *Porphyry* and *others*, originally Chriſtians, but receiving ſome injury by the Church, their diſguſt and *malice* carried them into the oppoſit extream of Atheiſm and Apoſtacy. Not unlike to thoſe, was *Galen*, that great *Phyſitian* of Bodies, but greater *Deſtroyer* of Souls, whoſe blaſphemous Pen did diſtil its venom againſt the *Bible*, and endeavoured to ſubject it to ſcorn and *contempt*. But not to be endleſs, we ſhall do the memory of *Lucian* no wrong to rank him here; whoſe railerie being not content with the deriſion of all his *Pagan* Deities, did throw dirt upon, and blaſpheme the *True* one: beſtowing no better Character upon *Chriſt* than a Crucified *Cheat*. Exploding the reſolute Courage and Galantry of the primitive Chriſtians (who ran farther into the flames of Martyrdom, than thoſe flames did upward to their proper *Element*) and affirming that it was not Fortitude, but the effects of a diſtempered brain, Frenzy and *Madneſs*. Bleſſed God! How

Dicæarchus & Protagoras *de Deo an ſit nec-ne, modò ſervent ei-la, inquirendum non putant.* Cic.

impu-

impudent, dogmatical and insulting is Atheism; fancying it self *oraculous* and speaking as 'twere *ex Cathedra?* Sure these *jolly* Sinners have since changed their notes and experienc'd the falsity and delusion of their pretended Oracles, and found *they have inherited lies, vanity and things wherein there is no profit.* Jer. 16. 19.

Thus have some men attempted to put out that little beam of Divine light left in the Soul, which needed rather a *Snuffer* than *Extinguisher*, being too much obscur'd already, and but a kind of Twilight, or such as the *Melitenses* or Subterranean Inhabitants do enjoy: endeavouring to lay violent hands upon Reason, and to *tear* in pieces that *common* and immortal *Principal* engraven upon their Nature, to wit, that *There is a God.* Kircher.

And yet according to the Sentiment of many, They have but *endeavoured* not *effected.* For there are many, who confidently assert, that an *absolute* Atheism *never* seiz'd upon the mind of any, and cannot believe there was ever any man could deny there was a God without any coviction from Fear and *Conscience*, or without all *Check* or Contradiction from himself at other times. For this we

we want not not the ſuffrage of a Heathen Moraliſt, whoſe confidence is ſo high and abſolute in this point, that he gives them the *lye that ſay They think there is no God.* And the Philoſopher ran by the ſame Compaſs, that ſaid; *He that denieth the one God and his Providence in all things, is not only void of reaſon but of ſenſe.* And ſure the Conſternation which at every flaſh of Lightning ſeiz'd upon *Caligula* (who huffd and brav'd his *Jupiter*) made him ſneak, look poorly, run under his bed, as *Manaſſeh* did among the *thornes*, or as a frighted worm wriggles it ſelf into his hole: And when we conſider, what *Lactantius* ſays of *Tullus Hoſtilius* (who ſtrove to efface all tract and footſtep of Religion) that he worſhipped two new Gods, *Pavorem* & *Phallorem*, *Fear* and *Paleneſs*, the Iſſues and Productions of Guilt and a Condemning Conſcience, which all his Atheiſtical arts and endeavours could never remove from him. I ſay theſe Inſtances, with numerous others of this kind, are no contemptible confirmation of the former opinion. And if a tranſient Meteor, a little flaſh of Lightning, or clap of Thunder, being *natural* and familiar *Phænomenas*, can make ſuch men tremble as a ſhaken Leaf, what would

Mentiuntur qui dicunt ſe non ſentire eſſe Deum. Seneca.

Avicenna.

2 Chron. 33. 11.

would they do, did they but see *Hell?* A glimps whereof (as *Bebarmine* affirmeth) were enough to make a man not only turn *Christian* but *Anchorite* and Monk, to conform to the strictest Rule and Discipline.

Bellar. *de arte moriendi.* lib. 2.

To conclude this point, I shall say no more but this; *That there is a God*, and a Religion, is the voice of *Nature*, the *common notion* of the world: the extreamer parts of *India*, East and West, do not ignore it; Men adoring a *Stone*, *Stick*, or *Straw*, or a *Red Cloth* for their *God*, rather than none, as the *Lappians*. And as for those *difficulties* which such men object against Religion, and upon the account whereof they pretend to reject the notion of a Deity, they are no greater (if as great) than those which their own *Hypotheſis* in other things doth import. For the *ſenſual*, *vulgar* and more stupid heads (that discard all *Reaſon* and *Authority*, and subject all things to the inferior arbitriment of *Senſe*) do not believe that there is a God, becauſe no man ever *ſaw* God: but yet notwithstanding without hesitancy will concede and grant that there is such a thing as *Wind*, that there is a *Soul*, form, or active principle in Bodies, though the cleareſt and

moſt

moſt aſſiſted eye could ever diſcover either.

The more *ſubtle* and Philoſophical Atheiſt denies there is a God, becauſe it ſuppoſes an independent eternal Being, that is *of himſelf*, and yet he does acknowledge and aſſert, the *eternity* of the *World*, rejecting all *Creation*, and affirming its Being to be of it ſelf. So the *Philoſopher*, it ſeems, will have it; and the Scoffing Expreſſion, which is ſaid to drop from him upon the reading of *Geneſis*, and his, *Ex nihilo nihil fit*, ſufficiently prove it. Others that hold not the world it ſelf to be eternal, do affirm its Material and concreted *Atomes* to be ſo. In fine, they muſt grant the World or its Materials were *made* or *not made*; if they grant the former, they grant a Creator, a *God* that made it; if the latter, they hold an *independent Being*, ſuch as is *eternal* and of it ſelf, and by conſequence maintain thoſe difficulties, Contradictions to Reaſon and abſurdities (as they phraſe it) upon which they build, and wherewith they aſſert their *Atheiſm*. Hence it follows, that the *Atheiſt* is byaſſed not by his *underſtanding*, but by his inordinat and licentious *Appetite* and *Concupiſcence*: being the *Votarie* of *Luſt*, he

Egregiè dicis domine Moſes, *ſed quomodo probas?*

Epicurus.

he renounceth *God* and the Religion whichderives its Inſtitution from Him, becauſe of the *ſtrictneſs, ſanctity* and *ſeverity* of its Precepts, its *antipathy* and oppoſition to his ſin and debaucherie: reſolving to oppoſe and *diſbelieve* the truth and verity of its *Creed*, becauſe in complyance with his Luſt, he reſolves to *diſobey* its *Commands*. And ſo as *Heliodorus* choſe rather to leave his great preferment, than recal his amorous diſcourſe of *Chariclea*: and as a late Converted Nation of the *Indies* having embraced Chriſtianity, and afterward diſguſting the ſtrictneſs of its Precepts, deſerted their *new Profeſſion*, and re-imbraced their *Heatheniſh Liberties*. So the *Atheiſt* choſeth rather to oppoſe the *Truths* and Verities that do not pleaſe him, and which he cannot love, than retract his beloved *Errors*; to renounce *God* and Religion, rather than leave his *Luſts* and *ſenſual Endearments*.

Onwards, that *Prayer* is an *Eſſential* part of Divine Worſhip, and due to *God alone*, is a Truth frequently interſperſed even in *Heathen* Leaves, though hereof, the Writings of *Ariſtotle* give us but a ſlender account; yet the Pens of the *Pythagorians*, *Platoniſts* and others, have been

been very *industrious* and particular. And we read that *Socrates* spent most of his breath and time in Prayer: that he did not unfrequently admonish others to do the like. O! What *reproach* doth this Heathen Example flash into the faces of many pretended Christians, who are as industrious in *deriding* as this excellent Moralist was in *performing* Acts of Religion and Devotion. That he paid his Devotion to, and acknowledged but *one God* is not to be doubted; for opposing a *plurality* of Gods, and asserting that *Unity* is an essential Attribute of *Deity*, he died for that Truth. To perswade his reason to the acknowledgment of many Gods, was to make *Euclid* believe, there were more than one Center in a Circle, or one right Angle in a Triangle. And And herein *Socrates* wanted not Concurrent Testimony of *all Ethnicks* that followed. —— *Normam rationis & artis*. as sundry *Fathers* have abundantly evinced. And *Orpheus*, who is said first to have introduced *Polutheism*, at length writes to his Son

——— Regemque hunc orbis adora,
Unicus est per se existens qui Cuncta creavit.

And touching Prayer, *Cicero* said, *That the best and holiest Worship of the Gods*

ἢ ἦν ὁ βίος Σοκράτους μεστὸς εὐχῆς. Max. Tyr. dissert. 30.

Prudentius.

Justin Martyr. *lib.* de Monarch. dei.

Augustinus *lib.* 4. de Civ. Dei.

Arnob. *l.* 3. contra gent. lact. *l.* 1. divin. Instit.

Justin *in Orat. ad Gent. Tom.* 1. *Gods is to revere and worship them with an entire, uncorrupt, pure and sincere heart and voice.* A saying extreamly divine and amiable, having the true features and complexion of Christianity, had it not been slurr'd and stain'd with the word *Gods*: if instead thereof he had written *God*, there had been nothing left for Christian emendation.

Cicero *l.* 2 *de Nat. Deor.*

1. *Reason.* But more particularly. *It is God alone we must pray unto.* Because, to exhibit this Divine Worship to any other is to violate the *First Commandment*, to give it to any Creature is *Idolatry*. Touching Gods constant strictness and repeated diligence in (a) *prohibiting* this sin, his passionat (b) *Complaint* of it, the frequency and multiplicity of his (c) *Threats* against it, and his Severity in (d) *Punishing* it, the Scriptures are exceedingly copious.

(a) Exod. 20. 23. Lev. 17. 7. 20. 2, 3. Deut. 4. 15. 6. 14. Josh. 24. 23. Psal. 81. 9. *&c.* (b) Psal. 106. 27, 28. & 115. 4, 5. 1 Cor. 8. Rev. 2. 14. Isa. 2. 8, 9. Jer. 1. 16, *&c.* (c) Exod. 22. 20. & 34. 13, 14. Deut. 4. 25, 26. (d) Exod. 32. 28. Deut. 17. 3, 4, *&c.*

2. *Reason.* *Because* no Creature is capable of any acurate notion or *knowledge* of our Supplications as they proceed from the *Heart*. 'Tis true, the Sagacity of *Angels* and rational Natures may know the disposure

poſure and conceptions of the Heart, though not revealed by voice, but then 'tis by means of ſome *exterior effects* or indications impreſſed from the Mind in the Body, or ſome variation and change of the *Countenance*. For it is the Prerogative of *God* alone to know our thoughts and deſires in their *Originals*, the Supplications of the *Heart*, and inclinations of the *Will* before they make any outward diſcovery of themſelves. The Scriptures is clear in this point. That *Angels* therefore know the *preſent* Conceptions of the Heart, though not the *future*, was an erroneous *Hypotheſis* of ſome Schoolmen. And ſince *Angels* know not the Heart and Thoughts of Men; it will very Logically and eaſily follow, that *Saints* and ſeparate Souls do not. That they have no particular intelligence of things here on Earth, (being by the Divine appointment ſeparated from the converſation of the *Living*, and united to the ſociety of *ſpiritual Subſtances*) is evident and confirmable from *Sacred* Teſtimonies. They may *wiſh* us *well* in Heaven, yet not *know*, much leſs *relieve* our wants on Earth. And *Auguſtin* ſaith, If Souls in the ſtate of Separation did particularly know or inſpect the condition of Men; he ſhould not have wanted in his diſtreſſes the refreſhing Viſits and Careſſes of his Mother *Monica*. *Ignorance* of our miſery is not the leaſt

Aquinas 1. *p.* *q.* 57. *a.* 4.

2 Chron. 6. 19. Jer. 17. 9. Rom. 8. 26

Durand. 2. *d.* 3. *q.* 5.

Aquinas. 1. *p.* *q.* 89. *a.* 8. Gregor. *Moral. l.* 12. *cap.* 13. Iſa. 63. 16. 2 King. 12. Auguſt. *l.* de Curâ pro Mort.

part of the Saints happineſs, as *Hierom* reads the Epitaph on *Nepotians* Tomb: *Felix Nepotianus, qui nec videt nec audit hæc omnia.* Happy *Nepotian*, who ignores the affairs and tranſactions of this world.

Farther, Creatures are *finite* in their *Eſſence*, ſo alſo in *Preſence*; *Ubiquity* or a Preſence in all places belongs not to them: being limited to a determinat or certain ſpace. They cannot be preſent in many places at once, when they *acquire* one ſpace they *loſe* another. When they are here, they are *not* elſewhere. When Angels are in Heaven, they are not on Earth; and by conſequence a *Creature* in regard of his *limited* preſence, whether *circumſcriptive* or *definitive* is in an abſolute *incapacity* of being every where preſent to her our Prayers: and therefore his votarie will need the Miniſtry of a *Nuntius inanimatus*, or ſignifying Genius to conveigh his Petitions to him.

Ambros. *apud* Lombard. *l.* 1. *diſt.* 37.

Damaſc. *l.* 2. *de O. F. c.* 3.

Again, Creatures are finite in *Power*, and ſo unable to relieve our diſtreſſes, Being, Power, actively all *dependent* and derived from God: they cannot act beyond the Sphere of that activity which God hath appointed them. 'Tis our *Father alone which is in Heaven*, Infinite in *Eſſence*, *Preſence*, *Goodneſs*, *Power*, &c. that can hear the Prayers of the *Heart* as well as the *Lips*, and is able to grant our Requeſts.

This

This condemneth the perverſe Superſtition of the *Papiſts*, that pray to *Saints* and worſhip *Images*. Could we cry louder than *Baals* Prieſts, and our devout Ecchoes drown the noiſe of the loud *Grecian*, the *Saints* in Heaven cannot hear us. Why then ſhall we proſtrate our ſelves to them? ſince they know not our neceſſities, and the Sacred Leaves afford no aſſurance, that God doth or will diſcover our needs unto them: *unleſs* we will abſurdly beſeech God to reveal our needs to our Saint, which we firſt pray our Saint to reveal to God. This were to *Mediate for our Mediator*, as St. *Auguſtine* once ſcoffed at *Apollo*. *The Interpreter of the Gods muſt ſpeak by an Interpreter himſelf.* The *finitude* of the *Kings* preſence neceſſitats our Adreſs to him through a *Lord* or *Courtier*, but the *Omnipreſcnce* of God needs not the intervention of a Creatures Mediation. *Ad Deum ſuffragatore opus non eſt, ſed mente devota.* A devout heart is the beſt Solicitor, and delivers the petition into Gods own hand. Since we have free acceſs to God, we need not *bribe* nor *court* a Saint or Angel to be our Advocate. We need not ſeek the *Stream* when we are at the *Spring* head. Were there a paſſage through the *Red Sea* to the *Eaſt Indies*, 'twere ridiculous to compaſs the *Cape of good hope*, and 'tis great folly to goe by the Strait of *Magellan*

Uſe.

Tu miſer exclamas ut Stentora vincere poſſis. Juvenal, *Sat.* 13.

Interpretes deorum eget interprete.

Itur ad Reges per Tribunos.

Ambros *in* Rom. c. 1.

and ſail round the world with *Drake* to fetch the *Moluccoes*.

Jeſus Chriſt alone is the *Center* where God and we muſt, if ever, meet friends; and why ſhall we go obliquely to him, or vainly range about the *Circumference?* He that forſakes this *Mediator*, forſakes Life and Salvation; for in his power are the *Keys of Life and Death*. But for the Soul, the Body would be without Life and Motion, for all the excellency of its parts and members, and as *Heraclitus* ſaid, but for the *Sun*, 'twould be night ſtill for all the *Stars*: So but for *Chriſt*, we ſhould be everlaſtingly miſerable for all the interceſſion of the *Saints*. Never queſtion the ſucceſs and prevalence of your Cauſe, ſo long as you have Him for your Advocate, who *ſits at the right hand of God*, and in whom the Father is *well pleaſed*. You cannot doubt of his Love and Faithfulneſs, or think he will ſpare any *Breath* to plead your Cauſe in *Heaven*, who freely ſhed his *Blood* and gave his *Life* on the *Croſs* for you. Though *Diſtruſt* in other Caſes is the Sinews of *Wiſdom*, yet *here* it is a moſt damnable deſtructive *Folly*. *Bleſſed Jeſus!* fix our dependance upon thy Mediation. Is not, as *thy Grace*, ſo thy *Mediation ſufficient for us?* Can *Saints* do more for *Others*, than they could for *themſelves?* Sure there are no Saints in Heaven, but whom *thy Merits and Interceſſion* have brought thither.

Epictetus.

We

We may pray to God with Hope and Confidence. 2 *Observ.*

This is collectible from the word *Father*. The Heathen called God *Father*: but our Great Comfort is, that God in *Christ* is become our Father, and giveth us both the *priviledges* and *ſpirit* of Sons, ſo to call him. He is our Father as *Chriſtians*, upon the ſcore of our *ſecond Birth*, called, ἀναγέννησις Regeneration, which exalts us above our ſelves, and makes us more than men, even Chriſtians and the *Sons* of God: not as the *Rain* and *Lights*, or upon the ſcore of Creation or our Conformity to Gods Image, but as we are *born of God*, that is, born again of *Water* and the *Spirit*; without which there is no entrance into Heaven. The *Reaſon* of the Point is obvious then. The word *Father* gives us all the encouragment and certitude imaginable that our Petitions ſhall find acceptation. For what is it that's reaſonable and beneficial that a Father will deny the Son he loves? *Dicens autem* (*Pater*) *oſtendit tibi quanta bona ſis aſſequutus, factus filius Dei.* Chriſt pitched on this as the moſt cogent and powerful *Topick* or Argument to raiſe our Confidence, and to encourage us to *ask* and *ſeek*. *If you that are evil give to your Children good things, how much more ſhall your Heavenly Father give the holy Spirit to them that ask him?* The powerful Rhetorick of

Parens Noſter. Seneca *de* Deo. *Ep.* 110. Herocles *de* Dijs. John 1. 12 Gal. 4. 6. Job. 38. Jam. 1. 7. *Reaſon.* Theophyl. *in* loc. Luke 11. 13.

the name Father inſpir'd the *Prodigal* with Courage and Comfort in the very ἄχμη and hight of his Extravagance and Deſpon-
Luke 15. 18. dency. *I will ariſe and go to my Father*, &c. And was not the Sequel attended with all the Marks and Demonſtrations of Love and Joy. Such was the heat and fervency of the Fathers Love, that it did enlarge his heart with Joy, and melt it into flows of Compaſſion. It would not ſuffer him to keep a grave or reſerved diſtance, but makes him with a ſwift and rapid motion *run* to meet his Son; and then grants him an abſolute Indemnity, and ſeals his Pardon with a *Kiſs*. *When his Father ſaw him a great way off, he ran*, &c. the *repenting* Son found a *Relenting* Father, they ran to meet each other, as Steel and Loadſtone in two Skiffs of Cork and placed within the Orb of their activity, hoiſe Sayl and ſteer into each others Embraces. I ſhall not expatiat upon *Davids* affection unto *Abſolon*; a wicked Son that ſought to deprive his Father of his Kingdom. Though there may be ſometimes *frowns* and terrors in the *aſpect*, yet there is ſtill Paternal *Love* and Favor in the *Breſt* of a Father. And though the ſeverity of his Chaſtiſement and Correction ſpeaks the Hoſtility and Fierceneſs of an Enemy, yet ſtill there is a melting Fatherly *Love* and Tenderneſs in the *Heart* and Bowels. The

Seve-

Severity of a Father tends *ad Emendationem, non ad Ruinam*: to Meliorate and *Reform*, not to Ruine and *Deſtroy* us.

As the word *Father* doth evince the *unchangeableneſs* of Gods Love, ſo alſo it denotes the *excellency* thereof. Had he deſcribed his Love under any other notion, as *Creator*, *Lord*, or the like, it could not give ſo much aſſurance and conſolation. The love of a Lord or Maſter is fickle and tranſient, or elſe faint and remiſs, not open handed, but nigardly and tenacious, as to the expreſſions of Love and Favor: It may remit *ſome* Talents but not *all*. A ſmall affront will ſtop the ſtream of his Bounty, and turn his Love into Fury. But 'tis not ſo with a Fathers, as it is evident from the former inſtance of the Prodigal. Mat. 18.

Uſe. To collect ſome Inferences from what hath been ſaid: It informs and aſſures us, that the love of God towards us is very *munificient* and luxuriant. The Apoſtle aſſerts, that it is eſſential and natural to Fathers to provide for their Children. And St. *Peter* admoniſhes us to *Caſt all our Care upon God, for he careth for us*. Not with that love and general care that reſpects *Oxen* and inferior Creatures, but with ſuch ſtrict and *tender* Care as he hath for the *Apple of his eye*. 'Tis an unvaluable Treaſure that God hath in ſtore for his Children: it is not of 2 Cor. 12. 1 Pet. 5. 1 Cor. 9. Zech. 2.

a perishing nature, as Lands, Goods, the poor Guifts and Donatives of earthly Parents, but *an Inheritance immortal, incorruptible, that fadeth not away*, &c.

1 Pet. 1.

Again, That as Gods *Love*, so also his *Compassion* is abundant toward us. That he hath no complacency in the exercise of rigor and severity. Cruelty is preternatural to a Father. If a Child doth transgress, the Father is willing to *pardon* or palliate the fault: or if the Offence and Insolence be so great and provocative, that he must Chasten, he does it with some mixture of sorrow and aversation. The Correction is blended with Compassion, and like *Aloes*, is *wholsom* and salutar though *bitter*; and the sufferance of an *easie* punishment sufficiently commutes for a *great* offence.

Hence there streams out such flows of Comfort as may support us in the greatest brunt of Affliction, and hinder our despe-ration under the greatest Guilt. Notwithstanding the heinousness of our Sins, we may upon our *Repentance* be bold to seek unto our Heavenly Father for Pardon and Mercy; and say, Though I have lost the *Duty* of a *Son*, yet, O Lord, thou hast not lost the *Affection* of a *Father*. Thy Love and Mercy is *infinite* and *unchangeable*. None goe without *Mercy* but those that will *not accept* Mercy: none *Destroyed* but those that

that *love* and *chooſe* Deſtruction, prefer *Sin* and *Hell* before *Repentance* and *Gods bleſſed Retributions*. 'Tis not cruel or unkind to let them *ſtarve* that will *not eat* in the greateſt plenty, to let them *thirſt* that *deſpiſe* the kind *offers* and refreſhments of the *Fountain*. 'Tis but reaſon that they who *refuſe* Pardon and *Salvation*, though their *God* himſelf comes to *offer* it to them, ſhould be ſuffer'd to take their *choſen deſtruction*, and be ruined in the *midſt of Salvations*. O let us thankfully embrace the Overtures of Mercy, and let our Souls ever bleſs and praiſe the Bleſſed Jeſus, that hath taught us to call God by the Name *Father*: for *no Name* could be ſo *powerful* and influential to *raiſe* and eſtabliſh our *Hope* and Confidence, and *fortifie* us againſt Deſperation.

Before I leave the word *Father*, I muſt tell you, that as the importance of it teacheth us what we are to *hope* for from God, ſo alſo 'tis tacitly inſtructive, and ſhews what is to be *done* by us. As the notion *Father* is expreſſive of his Paternal love and benevolence toward us, and doth promiſe us remiſſion of all our ſins, and eternal life hereafter: It muſt therefore logically and rationally follow, that 'tis a *Duty* incumbent upon us to deport and *behave* our ſelves here in ſome ſutable *Congruity* to this great ſtupendious *Love* of our Heavenly Father.

We

We ought to evince our filiation and approve our ſelves to be the *Sons of God* by a diligent conformity to and obſervance of his Laws. Since the *Father* is of infinite *purity*, it becomes not his *Children* to wallow in the *dirt* of ſin and debauchery. They are ſpurious Iſſues, *Sons of Belial*, yet will not at length *return* to Duty and Obedience. A Child of God will deplore the ſin and folly of his deviations and irregular wandrings, and come to that reſolution, *I will return to my Father*. Let us therefore, as *Menedemus* ſaid to *Antigonus*, think of our high extraction, remember we are the Sons of God, and as the Apoſtle ſaith, θείας κοινωνοὶ φύσεως, *partakes of the Divine Nature*.

Luke 15.

2 Pet. 1. 4.

In the next place, we will take a running view of the importance of the poſſeſſive; *Our Father*.

Theſe words, *Our Father*, ſeem naturally uncapable of Union a Conjunction, and to ſtand at greater diſtance and oppoſition than the Poles. This will appear if we perpend the *Majeſty* of God, which is ſo *glorious* that the creatures of greateſt excellency and cleareſt Opticks cannot behold the luſtre of it; ſo *great* and formidable, that it ſtrikes a Palſie, a tremulous motion into Bodies of the greateſt firmneſs and conſiſtency, for before him the *Hills tremble*, and

and the Angels in Heaven hide their faces. Again, this will be more evident: If we view our own *meanneſs* and the poor ingredients of our Conſtitution, the Mould whereof we are made, which made *Abraham* confeſs himſelf unworthy te ſpeak with God being but *duſt and aſhes.* 'Twas this Conſideration made *Cyprian* ſay; *Who could preſume to invocate God, or pray to him by the name* Father, *if our Mediator Chriſt did not put the word into his mouth?* He that came from the Fathers boſome knows how he ſtands affected towards us; therefore notwithſtanding our unworthineſs, ſince He hath dictated this Prayer for us, we may boldly ſubmit to his injunction, and ſay thus; *Our Father.* 'Tis ſafe to rely upon the Conduct and Authority of Chriſt, and we may ſay as a Father did, *Agnoſce domine ſtilum advocati filij tui.* Take, Lord, and avow the ſtile of our Advocate thy Son. Collectible hence is this that Gen. 18. Auguſtine

It is a Chriſtians Duty to pray not only for himſelf but for others alſo. Our is a word of *Charity*, Comprehenſive of our Neighbour, whom we ought to love as our ſelves. We muſt not uſe ſuch an uncharitable ſingularity in Prayer, as to exclude our Neighbour. We may ſometimes pray, *My Father*, to demonſtrate our particular *affiance* in God, not to denote any ſingular *Filiation* or *Son-* Obſerv.

ſhip,

ſhip, as Chriſt uſed the Phraſe. We muſt always either expreſsly or implicitly pray to God as our Father in Common.

James 5. 16.

The *Reaſons* are obvious and many, I ſhall only name them.

1. Becauſe we are all Members of Chriſts Myſtical Body, to whom alone belongs the promiſe of his Love and Favor.

2. The *Communion* of Saints requires it, which conſiſts in a perpetual Communication of Prayers. 'Tis that which Chriſt commends in our practiſe. *Ut ſinguli orent pro omnibus, & omnes pro ſingulis.* That every one pray for all, and all for every one. Hereby we joyntly advance the common ſtock of Prayers and Devotions, and enjoy the benefit thereof.

Laſtly, Charity towards others is a ſingular Condition and expedient requir'd on our part to prevail with God for acceptance of our Prayers. 'Tis Gods own Saying; *Si remittatis alijs, remittatur vobis.*

Uſe 1. The importance of the poſſeſſive, *Our*, adminiſters matter of *Reproof* to ſuch as ruſh irreverently into Prayer, with vindictive and malicious hearts. *Malice* poiſons all acts of Devotion, vacats and hinders the efficacy of Prayer, renders it nauſeous and abominable to God.

2. It is inſtructive againſt Pride. Since Gods *Paternity* equally reſpects all his Children,

dren, since he is a Father in common to all, why then should one man exalt himself above another? *Have we not all one Father?* Hath not one God created us? and St. *Paul* saith, *Ye are all the Sons of God by Faith in Jesus Christ.* The beams and influences of *His* Mercy, Love and Bounty, like those of the Sun, are communicated without difference, to the *Poor* as well as the *Rich.* μηδὲις ἑτέρῳ πλεῖον ἔχῃ μηδὲν, μήτε ὁ πλούσιος τῆς πενίας, μέτε ὁ δεσπότης τῆς δούλης, &c. πᾶσι γὰρ μίαν ἐκλείσατο εὐγένειαν, &. *Wealth* and Bravery, which makes many knees *bow*, and heads *bare*, have no preheminence above *Meanness* and *Poverty.* Rags and Robes are Companions, and like the veins and arteries in the extreamer parts fall into *indistinction.* Gods paternal love and respect to the poor is evident, for that the *Son of God* embraced *Poverty*, and *chose* to appear in this world in a *low Estate*, and conferred the choicest pledges and expressions of his favor upon those of low degree. In fine, it favors not of the love and *humility* of the *Gospel* superciliously to *contemn* a Member of Christ. 'Tis a monstrous impiety to scorn to own Him for a *Brother*, whom *God* is not ashamed to own for a *Son.*

Mal. 2. 10.

Gal. 3. 26.

Chrysost. *in* Orat. Dom.

Let therefore our Prayers and Devotions be mingled with *Charity*, and endeavour to promote

promote the good of all. Let conſider we have ample compenſation and amends, much *Comfort* and *Benefit* from our Charitable advocacy and interceſſion in the behalf of others: For by giving others a ſhare and intereſt in our Prayers, we have at other times a ſhare in theirs alſo: and though we cannot always pray with that zeal and fervency of ſpirit as is required in Prayer; yet the more vigorous and heavenly flames of zeal excited and kindled by the Holy Ghoſt in other Saints, ſupply *our infirmity*, by praying and making *interceſſion for us*, Rom. 8. *with Sighs and Groans that cannot be uttered.* But I have done with the *Pronown*, *Our*, and ſhall proceed to the tractation of the *Adjunct*, the next words;

Which art in Heaven.

Ariſt. Metaph. c. 8. The *Philoſopher* ſeems to deny the ubiquity and *omnipreſence* of God, ſaying, that the firſt mover muſt neceſſarily be either in the Center or Circumference, and in his Book, *de Mundo* to *Alexander*, he *confines* and limits the preſence and power of God to Heaven. The *Ægyptians* and ſome other Philoſophers ſeem to have ran by the ſame Compaſs, as *Juſtin Martyr* tells us, and *Cyrill. Alex.* lib. 1. *Contra Jul.* And *Vorſtius* raiſed this Error out of the Grave, inſpir'd it

it with new life, and reviv'd this *Blaſphemy*. That he inclined to this Opinion, is clear enough, notwithſtanding all his diſguiſe and arts of concealment, telling us; *Immenſitatem eam non immerito inter ſimpliciter, ἀδιάφορα referri.* That *Ariſtotle* was of this Opinion, is no unquarrellable aſſertion; for in another Tract he applauds the Saying of *Heraclitus* touching his poor deſpicable Lodging. *Etiam hic Deos eſſe.* In Not. ad Diſp. 3. de Deo.

That *God* is *Omnipreſent*, is demonſtrable from *Reaſon*. But I ſhall content my ſelf with Scripture Authority. *Sheme haſhſhemaim, The Heaven of Heavens cannot contain thee.* Again the Lord ſays; *Heaven is my Throne*, and the Earth, *Hadom ragli, my Footſtool*, &c. 1 King. 8. 27. Iſa. 66. 1.

But this Father is ſaid to be, ἐν τοῖς οὐρανοῖς *in Heaven.*

1. To diſengage and *abſtract* our thoughts *from earth*, to ſublimate and *raiſe* our Hearts and *Affections* to *Heaven*, our Home and *Fathers Houſe.* Our Bleſſed Redeemer would have us confine our Contemplations to that place, where all true happineſs is confined. *Earth?* What is it but the dregs and *Sediment* of the Creation? the ſtage of Corruption and Diſſolution, fit for nothing but to *make graves of*; greedily devouring, and haſtily aſſimilating every morſel to its *dirty* and *polluted ſelf.* We read, the *Cherubims*

Isaiah 6. *rubins* cover their feet with a pair of wings, left they should once touch the Earth and contract pollution from it. It was well answered of *Empedocles* when he was asked, why he desired to live in this miserable World? he replyed, *Ut Cœlum aspicerem*, only to contemplate Heaven. Did we but mount up upon the wing of Divine Meditation, and cast an eye to our *future* hopes, how meanly should we reckon our *present* fortunes. *Heaven*, like fine Sculpture, the neerer we are to it, the more *amiable*.

Plutarch.

2. Because the *Wisdom*, *Power* and *Glory* of God is signally evident and conspicuous in the Regiment or *Rule* of the Heavens, as the most excellent bodily Creatures, by which inferior Natures are ruled.

Psal. 19. 1, &c. & 8. 3.

3. For what the donatives and precious gifts we beg descend from *Heaven*, and *because* his *Glory* and *Goodness* is manifested and communicated to the Angels and blessed Spirits of men more *powerfully*, *abundantly*, and *immediately*, without the intervening helps and aids which we have in this life.

Lastly, Our Father is said to be *in Heaven*, because of his infinite *Purity* and *Holiness*. No place so free from feculency and impurity as Heaven, and therefore no place so apposite and fit to be his Seat. As the *Majesty* of Earthly Princes is most resplendent and conspicuous in their *Thrones*, so

ſo the Emanations of Gods Glory exert themſelves moſt *in Heaven.*

The Inferences and *Uſes deducible* from the words are many: take a running view of ſome of them. *Uſe.*

1. They teach us to *temper* our confidence in God, that it run not out into any *indecency* or over bold familiarity, as if we were his Cronies and Companions: for, ἐν τοῖς οὐρανοῖς the word *Heaven* is declarative of his *Power* and *Majeſty*; and therefore as his *Goodneſs* in the word *Father* doth encourage us to Pray to him with Confidence; ſo his *Greatneſs* and *Power* in the following words caution us to abjure *rudeneſs* and preſumption, and requires that we bow our ſelves down in the duſt and pray with due *reverence* and devotion. As he is a *Father*, he will be *honored*, ſo as he is Mal. 1. 6. our *Lord*, he requires *fear* at our hands. Again, *Pſal.* 130. 4. *With thee there is mercy, that thou mayeſt be feared.* Thus the words expreſs the greatneſs of God, and intimate the *veneration* due unto him. If the houſe ſpeaks nothing but meanneſs and poverty, we conclude the Dweller is not Great, but if it be pompous and magnificent, adorn'd with the imbelliſhments of Art, and ſpeaks the skill and ſtudy of ſome *Vitruvius*, we gueſs at the Eminency and Greatneſs of the Inhabitant: ſo here. To ſhut up this point,

let us duly consider Gods *Goodness* in the word *Father*, and his transcendent *Greatness* in the next words, *which art in Heaven*, and then we shall neither have, *nimiam trepidationem*, nor *nimiam ostentationem*. His *Goodness* will keep us from *Terror*, and his *Greatness* from *Security* and an unmannerly boldness: for he is so in Heaven, that he is yet a Father; and as he is a Father, so not an *Earthly*, but an *Heavenly* Father.

Bishop Andrews on the Lords Prayer.

2. ὁ ἐν τοῖς οὐρανοῖς, *which art in Heaven*, administers *strength* and stability to our Faith, and *Comfort* to our Souls, for *He* is an *Heavenly* Father, and therefore of greater excellency and *tenderness* than *Earthly* Fathers, who are carnal and mortal. Death may snatch them from us, and deprive us of all their succours and assistances. Besides, their *affections* have no firmness and consistency; they are fickle and mutable. St. *Paul* says, there are wicked Parents, that are, ἄστοργοι *without all natural affection*; like the *Ostridge*, which regardeth the *Issues* and Productions of her own Body no more than the *dust* she throws them into, affording them no succours or protections, whose care is only to be *careless* and unconcern'd in all the numerous contingencies and various dangers they are exposed to. Even, *Pittiful women have sodden their own Children*, and made that which was a part of

Rom. 1.

Job 39. 14, 15. Lam. 4. 3.

Lam. 4. 10.

of their own bowels, *their meat*. This earthly *Love* turns to *cruelty*, indulgent *ſmiles* and amorous *embraces* into butcherly *frowns* and *actions*. But 'tis not ſo with *God*, *his years change not*, and his love is immutable. Though our *Fathers* and *Mothers forſake us*, yet the Lord will take us up and ſuccour us: therefore the Father ſaith well, *Nullus pater tam pater*. No Father is ſo Fatherly as our Heavenly Father. Pſal. 102. Pſal. 27. Tertull.

Again, *Earthly* Fathers, if they want not *will*, yet they may and often do want *ability* to relieve us in diſtreſſes. Many Calamities and Evils are irremediable, and beyond the Sphere of humane power, as *ſickneſs*, *death*, &c. But our Heavenly Father can deliver us from all Evil. To perſue the *Antitheſis* one degree farther; *Earthly* Fathers beſtow on us no Treaſures but ſuch as are obnoxious to *depredation*, ruſt or corruption; but our Father in Heaven provides for us more *durable*, yea immortal expreſſions of his love and bounty eternal: Like an *Inheritance incorruptible*, *undefiled*, &c.

Laſtly, ὁ ἐν τοῖς οὐρανοῖς inſtructs us touching the due diſpoſure of our hearts and affections in our Devotion. Since our Father is in Heaven, our raiſed affections ſhould take wing and mount thither. *If you would have God to be your Father, look upward toward Heaven, not downward to* the Theophylact.

the Earth, is *Theophylacts* deſcant and pious admonition upon the words. Believe it, you ſhall never enjoy any *Communion* with *God*, any Commerce with *Angels* and *bleſſed Spirits*, till you renounce your endearments and acquaintance with the *world*. O, do not fix your hearts upon earthly enjoyments. All your happineſs *here* ſtands upon a *rowling* ſtone, but if we fix it in Heaven, 'tis *everlaſting* and permanent. 'Tis a *Turkiſh* Heaven that is compoſed with nothing, but fading *temporal* delights: The *Chriſtians* is above, made of *pure*, *glorious* and *everlaſting* Bliſs.

Oh! let us not dig and trade in Earth and Rottenneſs, like *Moles*, which as *Scaliger* ſaid of all living Creatures are moſt imperfect, generated moſtly of putrefaction, and wanting of the beſt Senſes This were to confirm his beaſtly *Hypotheſis*, who ſaid, that *Men* as well as *Mice* and other Creatures are principl'd and begotten of Mud and Putrefaction.

Scalig. *exercit.* 197. *Talpam imperfectiſſimum animal arbitror*, &c.

Cardan. *vid.* Scalig. *exercit.* 193.

——— *Os homini ſublime dedit.*

'Tis a ſhame for us the Sons of God to have our hearts like Bulruſhes that bow downward. Let us like *Eagles* ſoar aloft and ſtedfaſtly look upon the *Sun of Righteouſneſs*. Once more, ſince our Father is in Heaven, let us with reſtleſs expectancy and earneſt longings, deſire to be in our Fathers

Fathers Houſe. Let our Converſation here be, πολίτευμα ἐπουράνιον, Holy and Heavenly, conform to the Citizens of Heaven, that at length we may joyfully arrive before the *Preſence of God* our Father, and *enter into the Courts of the Lord* to dwell there for evermore. Pſal. 42. & 84.

Mat. 6. 9. Luke 11. 2.

Hallowed be thy Name.

Oratio hæc quantum ſubſtringitur verbis, tantum diffunditur ſenſibus, ſaith *Grotius* out of *Tertull.* This ſacred Prayer is as *Copious* in *Matter* as *Conciſe* in *Words.* The Petition of the *Lords Prayer*, in the judgment of *Neoterical* Authors, hath *ſix* branches; whereof the three firſt concern *God*, the reſt *our ſelves* and *our Neighbours*: Or the *four* firſt branches relate to the *obtainment* of *Good things*, the *two* latter to the *deprecation* or removal of *Evil.* The Conciſeneſs of the Petitions affords us this Obſervation. Grotius in loc.

Observ. *That the force and energie of Prayer consists chiefly in the greatness of our Zeal, Earnestness and Fervency of Heart and Spirit.* That it consists not in a *Floud* and Multitude of Words; the Conciseness of this Sacred Prayer, and our Saviours reprehension of the *Asiatick* tediousness, the *prolixity*, as well as *formality* of *Pharisaick* devotion doth sufficiently evince. The Reason of the point is obvious, namely, Because 'tis the disposure and temper, the *zeal* and religious *fervor* of the *Heart*, Spirit and Affection that God regards. The *Heart* is Gods *Presence-Chamber*, and therefore He severely inspects the quality and disposition thereof, and expects Integrity and Veneration there. Hence *Prayer* is defined to be a *Lifting up of the Heart to God.* Many have prayed without articulat sounds and *voice*, but never any without a zealous activity and intention of the *Heart*, and pouring out the Spirit and Affection. If you take away *Zeal* from Prayer, you take away the *Entelechia* and Essence of it. Take away the *Soul* from the Body, and 'tis no longer a *Man*, but a *Carcass*. Separte the *Spirits* from Wine or Bloud, and 'tis no more *Wine*, but *Vappa*; not *Bloud*, but *Cruor*; a dead evirtuated Substance. So take away inward *Fervor* from *Prayer*, and 'tis no longer *Worship*, but *Hypocrisie*; not Devotion, but Abomination. This so

Mat. 15. 8.

Joh. 4. 24.

Exod. 14. 15.

Damascen Sam. 1. 13.

Moses egit vocis silentium, ut corde clamaret. August.

ſo cuts the ſinews and tendons of Prayer, that it can effect nothing; and makes *that* of *no force*, which after a ſort is *Omnipotent*: and the Duty is ſo far from aſcending as Incenſe and a Sweet Odor to God, that it is more nauſeous to him, than the *Effluvia* and Exhalations of a Dunghil.

Thus if the Heart and Affections be unconcerned in our Petitions, though the matter thereof be good, the dreſs, expreſſion and utterance ſeemingly pious, yet they are as inſignificant as the *empty* incoherent fancies and diſcourſes of a *Feaverous Brain*: being like a *Picture* well *colored*, but ill *deſign'd*, not hitting the true features and lineaments, which is the *Crowning* Excellency, and therefore of no value. Indeed the *broken* Language that flows from a *broken* Heart, hath more *efficacy*, than all the *affected Rhetorick* and well worded Devotions of the *Hypocrite*.

2. Gods Omniſcience well *knows* our neceſſities *before we ask*, and therefore prolixity of words, and a particular explication of things are not eſſentially neceſſary. He regards more how copious and abundant our *Faith* and *Zeal* is than our *words*. Words without Zeal, are *Letters* without *Vowels*, and ſignifie nothing in ſacred addreſſes. Not the *Prayers* but the *Groans*, *Sighs* and *Tears* of a pious Soul are numbred in Gods *Arithmetick*. *Hoc negotium plerumq; plus gemitibus quàm ſermonibus agitur, plus fletu, quam affatu.* Bernard.

metick. These are the Darts which with a sudden quickness flye up to Heaven. The Bullet goes no farther, than the strength and violence of the powder carries it, no more doth our Prayers, than the sacred impulse of our Zeal, Faith and penitential Groans drive them. Like *Ezekiels Cherubims* and *Wheels*, when those stand, these stand, *&c.* Though the *Publican* spake *little*, yet he prayed *much* and effectually, having a *flood* of Zeal in a *few Syllables*. His *Sorrow* great, and his *Groans* many, though his *Words few*. A *long* Prayer can hardly maintain its *Vigor*; if *tedious*, the Zeal is apt to *flag* and hang the wing. The *attention* of the mind is remitted and *hindred* by intervening thoughts and *distractions* which stain and slur the Devotion. *Anima dispersa fit minor*. The Spirits in tall Bodies are diffused. The mind by attending *many* things, is vigorously intent upon *nothing*. The fire entire and compact doth influence strongly, gives a lively heat; but scattered and divided soon expires and dies. St. *Augustin* tells us, the Brethren in *Ægypt* had *many* Prayers, but all *short* and compendious, lest the vigilant and erect attention of the mind, (which is the life of Prayer) should be wasted and dulled by tediousness and prolixity.

Ezek. 10. 17.

August. ep. 121.

Such is the volatility, the levity of our Spirits, the *infirmity* of our *Nature*, that we cannot

not

not keep long to any imployment; the *mind* being almoſt as *reſtleſs* as the *blood* in our veins and arteries, which ſtill *circulates* and is always in motion. It is ſo light and feathery, roaving from one object to another, toſſed up and down like an empty veſſel upon the Waves, that we are unable to make it ſtay upon any buſineſs, eſpecially *ſacred*. The Apoſtle enjoyns us to *pray without ceaſing*, and we cannot do it whilſt we pray; and he is a great ſtranger to *God* and his own *Heart*, who doth not daily experience this ſad Truth, and obſerve the ſinful *digreſſions* and impertinent thoughts that mingle with his Prayers.

Let us labor then to be *fervent in Spirit*, *Uſe.* zealous in Prayer, to *concenter* and gather our thoughts together, as men do the *beams* of the Sun into a Burning-glaſs. Take heed that you acquieſce not in perfunctory *formal* performances. If you look for any fruit or comfort from Prayer, ſtrive to guard your heart againſt *formality* and roving cogitations, and to reduce it to an holy ſteadineſs and conſiſtency, by conſidering the *Majeſty* of God, in whoſe preſence you are, and to whom you ſpeak. Me thinks this ſhould *appale* and *fright* you into a deep *Devotion*, and turn all levity of mind and undecency of Geſture, into a Religious Serioufneſs and humble reverence. Believe it,

allowed

allowed wanderings of the Heart, turn your *Prayers* into *Crimes*, and God esteems them but drowsie and *unholy* Devotions: the noblest part, the *Soul* being *asleep*, though the *Senses* be *awake*. Since you must *work out your Salvation with fear and trembling*; 'tis senseless to imagine you may obtain it by such *indevout* and *trifling Effusions*. To think that Gods ear will be *open* to our Petitions, when our own are *shut*; that his *Majesty* will regard them, when *we* regard them not our selves, is a most *unreasonable* presumption. *Quomodo te a Deo exaudiri postulas, cum te ipsi non audias? vis Deum esse memorem tui cum rogas, cum ipse tui memor non sis?* 'Tis *Cyprians* wonder, or whoever was the Author of the exposition on the Lords Prayer in *Cyprians* works, that thou shouldest expect God to attend or hear thy requests, when thou thinkest them not worthy of thine own attention or regard.

'Tis true, a Heart *absolutely free* from distractions, and *actually* and *constantly* intent upon every particular of Prayer or Duty, is a *Jewel* too precious to be found in the trash and rubbish of this world: 'tis a *Perfection* not attainable in this state of *Imperfection* But we may and must (if we expect any *Consolation* from holy Duties) keep a disposition and purpose to attend, exert an active diligence to resist, strive and pray against them;

them; and expreſs a *hearty regret* and ſorrow for them: and then the Mercy and Goodneſs of God will pardon them and account them our *Infirmities* not *Iniquities*.

2. *Obſerv.* *That which relates to Gods glory, is primarily to be deſired in Prayer.* That not all things promiſcuouſly, but only ſuch things as are, ἁπλῶς, abſolutely and *unconditionally good*, and may not become noxious to us, are to be ſought of God, was the opinion of *Heathens*, who had nothing to inſtruct and guide their Devotion, but a *broken* intellect and a *clouded Reaſon*. And ignoring the Nature of things, and having no diſtinct knowledge what things were really good and ſalutary, and what not, what to *pray* for, and what to *deprecat*. They did inſtitute *general forms* of Prayer, as that of the antient Poet in *Plato*; Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ ἐυχομένοις, καὶ ἀνεύχοις ἄμμι δίδυ. τὰ δ' δεινὰ καὶ ἐυχομένοις ἀπάλαλξον. Beſeeching God *to beſtow on them good things and to divert evil.* After the ſame manner did *Socrates* pray, not deſcending to particulars, but modeſtly acquieſcing in a general Supplication of Good things, becauſe God beſt knew what things were good. *Unhappy* they, who lived in the diſadvantage of ſo great ignorance and blindneſs, without any ſupernatural or ſpecial manifeſtation and knowledge of Gods Will: And yet ſure much *more unhappy*

Ariſtot. *lib.* 5. *Eth. cap.* 1.

Alcib. 2.

Zenoph. *lib.* 1. ἀπομν.

happy we, if we do not gratefully entertain, and piously improve this *Divine Light*, the Stupendious issues of Gods Love and Mercy to his *Glory* and our *Good*. Our Blessed *Saviour* hath here accumulated and collected the entire substance and matter of Prayer, ranged and disposed the petitions into *order* and method. The *Glory* of God we must seek before all things, which is collectible from the order of the Petitions. The Sanctification of *Gods Name* stands in the front, and hath the priority: 'Tis *Votorum caput*, as Divines say. All other things that we desire, whether for the *obtainment* of Good, or the the *removal* of Evil, must come *after it*.

Reason. The *Reason* for it is clear and cogent, namely, because the *Honor* of God is the ultimate *end* and scope of all things, and therefore must be the first in our Intention. *Quicquid agas propter Deum agas.* Hence the Apostles Exhortation, that *all be done to the glory of God.* As the *Rivers* run into the *Sea*, so all our *ends* and *actions* must byass and bend their course to the Ocean of Gods *Glory*. If they do not ultimatly tend hither, we direct them to a *wrong Center*, disturb the Law, and invert the Course of Nature. Whose Glory should all things seek but *His*, who *Created* all things, *Supports* them in their Being, and *Restrains* them from regression into *Nothing*?

1 Cor. 10. 31.

2. Be-

2. Becauſe, this is one diſcriminating difference between a truly pious and a vain hypocrytical Prayer. *Hypocrites* only ſeek God when urgent and preſſing *neceſſities* compel them, or for *oſtentation* and to conciliate popular applauſe. Like *Gracchus*, who, as *Tully* ſaid, referred all his actions, not to the rule of Virtue, but the favor of the People. *They love to pray that they may be ſeen of men.* Like the *Nightingale*, which, as Naturaliſts report, is moſt mufical and ſings the ſweeteſt *Ayres* when men are preſent. They ſeek not God *primo & propter ſe*: 'tis their *own* Glory they chiefly ſeek. This is the true cauſe of all their Religious *Phænomenaes*, the *Spring* that moves their Devotion, and the Poiſe that makes their Clock to ſtrike. But the *Godly* ſeek God primarily and for himſelf, and ſecundarily their happineſs in him. Let Gods glory be your chiefeſt end. If *you honor God, God will honor you.* He hath eternally declared, that *true* and *laſting honor* is not derivable to men by any other means. The Gaudy honor of the *Wicked*, and the Glory which is not bottom'd upon Gods Glory, is but painted and counterfeit, a flower without a root, a fading inſignificant *Gayſie*. But the honor and luſtre *God* confers on his *Children*, ſhall flouriſh for ever, and always appear *bright* and conſpicuous, like the Stars about the Pole which never

2.

Tuſc. Quæſt. l. 3

Mat. 6. 5.

1 Sam. 2. 30.

Helia-

Heliacally ſet. If therefore you will be truly honorable, it muſt be by honoring *God*. To ſeek to be advanced by any other means, is to ſeek *Honor* from immortal *Reproach*; and *Advancement* from eternal Ruine and *Depreſſion*. For God will turn all other Glory into *Shame*.

2. *Obſer.* *That God is tender of his Name.* For here he ſets the Sanctification and Glorification of his *Name* before his *Kingdom*, which doth evince Gods pretious eſteem and regard of it. Thoſe Subtil and Studious Heads that have obſerved the Analogie and Correſpondence between this Prayer and the *Decalogue* tell us, this *Petition* anſwereth the *Third* Commandment, where God ſeverely prohibits the *prophanation* thereof, and hath annexed a ſevere Commination againſt ſuch, whoſe prophaneſs ſhall preſume to *abuſe it*. In Conformity to *God*, *Men* generally make no ſmall account of their *Name*. They are ready to ſay with *Solomon*, *A good Name is more to be deſired than great Treaſure*. The *Septuagint* render it, αἱρετὸν μᾶλλον, more eligible and deſirable. Again, *Eccleſ.* 7. *More worth than pretious oyntment*. A *Good Name* follows *Merit* and Deſert, as a *ſweet* Scent doth the *Roſe*. Hence the Poets feigned, *Achilles* his Tomb was always dreſs'd and adorn'd with green *Amaranth*. *Ego ſi bonam famam ſervaßo, ſat dives ero*; ſaid

Prov. 22. 1

ſaid *Plautus*. The *Orator* hath laid down the eſſentials of *perfect Glory* in three things. Cicero.

1. If the Multitude have a popular *love* and affection to a Man.

2. If they will *truſt* him.

3. If they *admire*, *praiſe* and *honor* him. Theſe three God requires and beſt deſerves from us.

There is no Name, we ſhould expreſs ſo much love and veneration to as *Gods Name*; for there's no other Name *under Heaven, by which men ſhall be ſaved.* Or what Name ſhould we *truſt* to but Gods Name. *Migdal hoz Shem Jehovah. The Name of the Lord is a ſtrong Tower*, or a *Tower of ſtength*, as the *Interlineary* renders it.

But more particularly, How Gods Name is to be honored.

1. Our *Hearts ought to ſanctifie the Lord*, our *Souls* muſt own and acknowledge him as God, and by a due veneration and reverent reſpect contribute to the ſanctification of his Name. 1 Pet. 3. 15.

2. As our *Hearts*, ſo alſo our *Mouths* ought to be imploy'd in the Glorification of his Name. *With the Mouth Confeſſion is made unto Salvation.* Gods Name is Sanctified, when we adore him with our Tongues, and make publick Confeſſion of his Glory, Greatneſs, Mercy, Goodneſs, *&c.* in a word, when we do not name the Name of Rom. 10. 10.

God

God but with Seriousness with reverence. 'Tis an amazing reflection, and one would tremble to consider this *sad* but obvious *Truth*; that the Generality of *Christians* resemble *Christ* no more than *Cicero* the younger did the Father, who was like him in *nothing* but in *Name*. 'Tis true, nothing more trite and *common* in our mouths than *God* and *Christ*: but nothing more rare and *infrequent* than to mention those Names with Religious *Reverence*. God hath commanded *Reverence* to his *Name*, and joyned both together. But what God hath *put together*, our iniquity and prophaneſs hath *seperated*, and put at as great a distance as the *Poles*.

The Blasphemy and Debauchery of the World, now called *Christian*, is so *monstrous* and horrid, that to an unbyassed and impartial *Observer* of both worlds, it would be a question of no easie resolution, to determine which were the *Heathen*; there being scarce any other signs or indications of a God or Christ to be found among us, but that we *deride*, *scoff* and *blaspheme Both*, and labor to dispute them out of the world. For we pursue all those unhappy ways, whereby the Name of God is dishonored; as *Atheism*, *Blasphemy*, *Oaths*, *Curses*, Sarcasms, and Scoffs at Religion. *These* are the Moral Virtues of the Age, things that *scorn* the priva-

privacy of *whiſpers*, and come *forth* with an inſulting *boldneſs* and are talk'd aloud; and a *diſcourſe* that is not enamel'd and interſperſed with thoſe flowers is *pedantick* and inſipid. In a word, theſe are the Caracters and effects of *Gentile Breeding*, the inſeparable Companions of *Wit*; and when men are Conſummate and grown up in theſe accompliſhments, they gain the Title *Ingenious*.

Sure, thus to diſhonor the Name of God with an *open* and reſolved *Confidence*, to beſtow on and *encourage* Thoſe that do ſo with the Caracters and appellatives of *Honor*, is a moſt groſs ſin, an Atheiſtical ſtupidity, which nothing but Gods deſertion and reaſons too can expoſe men to, or make them guilty of. And certainly that Caracter which *Scaliger* beſtow'd on *Cardan (quovis aſino aſſinior) that he was more aſſiſh than an Aſs*, would better become one of thoſe *Blaſphemers* than a *Great Wit* or an *Ingenious Perſon*. Scalig. *exercit.* 307. 30.

O, do not you diſhonor the *Name* of God, let your Tongues be the Inſtruments of his Glory, who is your *Maker* and *Preſerver*, able to beſtow on you *immortal* Glory. Pollute not your Mouths with Blaſphemy, Curſes, Perjury, *Vain Oaths*, ſtill revolve and conſider what God himſelf ſays in the *third Commandment*; where he ſo-

lemnly professes, *He will not hold him guiltless that taketh his Name in vain.* 'Tis clear, the addition of that to *this* Precept and none of the rest, doth signalize the high provoking nature of this sin, and Gods resolved *severity* and indignation against it. And the Prophet assures us, the *Curse* and *Punishment* attending *this* sin, is commensurate to it, and such as doth denote the heinosness thereof, extending to the *ruine*, not only of the *Man*, but his *House* also.

Zach. 5. 3, 4.

3. *Our Actions* ought to have the Glory of God for their chief and ultimate end also. The *Hebrew* Doctors refer the Sanctification of Gods Name to *Good Works*: And the *Greek* Fathers on the place observe that we ought to glorifie God with such an eminent purity of Life, as may effectually invite and engage others to glorifie him also; which corresponds with our Saviours precept. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* *Justin Martyr* confesseth, that the Christians *Piety* in Life, and *Patience* in Sufferings, induced him to believe the Truth and Divinity of their Doctrine, and to glorifie God by a constant adhesion to it. Hence *Chrysostom* saith, Good works are unanswerable *Syllogisms*, and such demonstrations as are able not only to *confute*, but *convert* Pagans. *Actions* are the truest *Interpreters*

Grotius *in Loc.*

Theophylact. Chrysost.

Mat. 5. 16.

ὁ ῥῶν ἢ ἀφόβους πρὸς θάνατον. in Apolog.

ters of the *Mind:* and God therefore requires the obedience of our *Lives*, as well as the fruits of our *Lips*. A *Negative* or privative Holineſs doth no more make a *good* Chriſtian, than a *Cypher* will make a Sum. It is not enough not to be *vitious*, like *Galba*, who was ſaid to be, *magis extra vitia quam cum virtutibus*. but we muſt be *virtuous*, God is not honored by not ſitting in the *Seat of the Scorner*, unleſs our *delight is in the Law of the Lord*, Pſal. 1. 2. God enjoyns not only the *avoidance* of Evil, but an actual *execution* of Good. *Virtutis eſt magis honeſta agere quam non turpia.* Pſal. 34. 14.

I grant the infinity of Gods glory excludes all neceſſity of our ſervices or ſanctification of his Name, and we (poor *Worms*, *Duſt* and *Aſhes*) are no more capable of making any additions to his Glory, than the leaſt of the *inviſible* Stars can add to the Suns light. Τὴν γὰρ οἰκείαν ἔχει δόξαν πανταχοῦ μένων καὶ ὡσαύτως ἀεὶ μένουσαν. God hath an Eſſential, Abſolute and Everlaſting Glory. Hence the Prophet ſaith, *Thou haſt no need of any Good*: or my *Goodneſs extendeth not unto thee*. We can wiſh God no good thing that he is not poſſeſſor of, ἐν τῷ πάντι θεῖον, καὶ ἐν τῷ θείῳ πᾶν. If we wiſh him *Power*, he is *Almighty*, the *Lord of Hoſts*. His *Rebuke will dry up the Sea*, denigrate the *Heavens*, and ſtain its brightneſs and beauty, with blackneſs and deformity. If Chryſoſt. *in Orat. Dom.* Pſal. 16. Ariſtot. *in Moral.* Iſa. 50. 2, 3

Wealth and *Plenty*; he hath no need of our
Pſal. 24. *Utinams. The Earth is the Lords, the World and they that dwell therein.* If *Pleaſures* and Complacencies; *He* hath infinite Delights,
Pſal. 16. 11. *fulneſs of Joy and Pleaſures for ever more.*

Yet notwithſtanding, we are ſaid ἁγιάζειν, that is, ſaith *Chryſoſtom*, δοξάζειν, to *Hallow* or Glorifie his Name, when we have an awful *venerable eſteem* of it. When we do not name the *Name* of God but with *ſerioufneſs*. When our *Hearts*, *Tongues* and *Lives* run by the ſame Compaſs, all expreſſive of a ſacred reſpect and reverence to it. So on the other hand, when we fail *herein*, we are ſaid to prophane his Name: not that he receives any ſtain or pollution from our unholineſs or irreverence, but in ſuch a ſenſe, as the Man that by a laſcivious luſtful glance upon a Chaſt woman, is ſaid by our *Saviour*, to be guilty of Adultery with her, though ſhe be in her ſelf without ſlur or ſpot, and *Chaſtity* remain *inviolated*.

Take a running view of the particulars comprehended in the word *Name*, which we ought to Sanctifie.

1. We Pray that Gods *Name*, his *Eſſence*, *Majeſty* and *Attributes* may be duly reverenced by us.

2. His *Word*, *Sacraments*, *Ordinances*, his *Miniſters* and Embaſſadors have Holineſs and the Name of God ſtamped on them,

them, and therefore juſtly challenge a due and proportionable reſpect and *veneration*. Thoſe, whom God hath called to the Prieſtly Office, are ſaid to be *Holy* in regard of their *Conſecration* to his holy Service, and the more immediate Miniſtration of his *Word* and *Will*. In this reſpect they are called in the Old Teſtament, *Viri Dei*: in the New, *Vaſa Nominis Dei*, ſelect and *choſen Veſſels to bear the Name of God*. Acts 9. 15. Hence it was, that *Cornelius* expreſſed ſo venerable a reception of *Peter*. And Chriſt is ſaid *to hold them in his right hand*, a clear evidence of their *Safety* and *Dignity*. *Biſhop Andrews.* Rev. 1. 16.

3. What ever Things, Houſes or Poſſeſſions are *dedicated* or devoted unto the *Lord* bear the impreſſion of his Name, and conſequently muſt not be Violated or Prophaned. The wonderful *activity*, and *greatneſs* of *Davids* Zeal for Gods *Houſe* and his Poſſeſſions, is graphically deſcribed, *Pſalm* 83, wherein he accumulats *imprecations* againſt Sacrilegious Sinners. Our *Saviour* in proſecution of *Davids* Zeal, did *that* in this caſe, that he never did in all his life before. In other things he deported himſelf like a *Lamb*; but when he ſaw the *Houſe* and Inheritance of God *deprived* of the Honor and Ornament due unto them, he declined the meekneſs of the *Lamb*, and aſſumed the hoſtility and fierceneſs of the *Lion* of *Judah*, and in a Joh. 2. 14. Mat. 21.

 12.

ſacred fury, drove out the Violators and Prophaners of Gods Houſe. The Learned obſerve, it was not properly out of the *Temple*, but the outward *Yard* or Court thereof, Chriſt with ſo great indignation did *out* the *Sheep*, *Oxen* and *Money Changers*. This place was called, *Atrium populi*, and anſwered the *Church-yard* with us: which ſufficiently condemns the abuſe and prophanation of that place with mercenary *Negotiations*, *Carriages* or the like. All which was expreſsly forbidden by our Saviour, and ſtands prohibited by the *Canons* of the antient Fathers, and the preſent Laws of the Land.

To inſert here the *Manner of the Antient Dedications*, in order to eſtabliſh and keep up a venerable eſteem of *Gods Houſes* and Poſſeſſions, will be no impertinent Appendix or Corollary. The *Founder* or *Giver* mentioning in a writing all he intended to give, and holding it over the *Altar*, ſaid to the *Prieſt*; *Conceſſi Deo & Eccleſiæ*, or, *Offero Deo & Eccleſiæ*, &c. I give unto God and his Church, all the Things contained in this writing for the maintenance of Gods *Honor* and *Service*, &c. concluding with a ſevere *Curſe* and Imprecation; *Venientibus contra hæc, & deſtruentibus ea, occurrat Deus in gladio iræ & furoris & vindictæ & maledictionis æternæ.* Let the Violators and Oppoſers

poſers hereof be *Anathematized*, let the angry *Sword of God* come out againſt them, and let them be ſubjected to the *fury*, *eternal* malediction and *bittereſt Curſe* of God. *Horreſco referens.*

We are hence inſtructed to invocate the Lord, and pray *that he would ſo ſanctifie us*, as that he may be *Sanctified* and *Glorified* by us. That he would kindle in us ſuch holy flames of Love to his *Name*, as may make his Name the ſupream *Joy* and delight of our *Hearts*, *Tongues* and *Ears*. That He would remove from us all Ignorance, Infidelity, Pride, Blaſphemy, Impatience, Unthankfulneſs: root out of our Hearts, Tongues and Lives whatſoever hath any hoſtile or malign influence upon the Honor of his Name, or that Sacred Religion that derives its conſtitution from him; eſpecially a looſe debauch'd life, for which the *Name of God* and his Religion is *Blaſphemed among the Gentiles*. In a word, that his Grace would enable us to carry ſuch a Sacred reſpect to him, his Worſhip, and what ever hath any impreſſion or ſtamp of Holineſs, as may declare our moſt humble and *Filial Reverence* to his *Majeſty*. *Uſe.* Theophylact. *in Orat. Dom.* Rom. 2. 23, 24.

More particularly, It ought to affect us with piercing *grief* and ſorrow, to ſee the holy and reverent Name of God *abuſed*, prophaned. We ought with the greateſt ab-

horrence to hate and decry that prodigious *Sacrilegious insolence*, that dares to entrench upon *Gods Rights*, to violate or profane his Houses or Possessions.

Again, It is incumbent upon us to Pray that the Name of God may be honored, not only by us, but by all *others* also. 'Tis not *Sanctificemus*, but *Sanctificetur*. That the Name of God be universally dispersed and exalted and receiv'd with all the expressions and demonstrations of Reverence and Honor. That our Lives, Devotionals, Prayers and Acts of Religion, may be influential and effectual to win and engage others to the Sanctification of his Name.

Again, It teacheth us to meditate upon, and remember the *severity* of God in punishing the irreverent Contemners of his Name, and *Violators* of his *Rights*. Numerous instances hereof we find interspersed in the leaves of profane History; and particularly, that of our own Land. What *Sculetus* (a pious observer of Gods indignation against some late Sacrilegious Offenders here at home) wished, should be the Wish and Prayer of every good Christian. *Utinam his & similibus exemplis edocti discant homines res semel Deo consecratas timide attrectare.* *I wish Men* would be caution'd by these Examples, to touch the *Things Consecrated to God* with a gingerly *Religious wariness*, a holy timorousness.

Scult. *Annal.*

Lastly,

Laſtly. Let us beware of exhibiting Divine Honor to any Name but Gods Name, recollecting with what vehement Indignation God reſented that Blaſphemous acclamation of the people: *It is the voice of a God, and not of a Man.* And what quick *deſtruction* like Lightning came down from Heaven to cruſh that *Monſter of Pride* and Arrogance into dirt and contempt. Once more, let us exert our utmoſt diligence, that the *Name* of God be Sanctified not only by our ſelves, but by our *Families*; by all thoſe over whom we have any Power or Authority: That ſo the Heathen may have no occaſion to ſay, by way of Sarcaſm or Reproach, *Are theſe the People of the Lord?* but that by our reverent Sanctification of Gods Name, they may have cauſe to ſay; *Verily God is in you.* If we thus *Hallow* Gods Name here on *Earth*, we ſhall at length come to that *Glorious Kingdom*, that place of true Delight and Purity, where we ſhall *Day and Night* Sing as the *Cherubims* do, *Holy, Holy, Holy Lord God of Hoſts*, &c.

Act. 12. 22

1 Cor. 14. 25.

Mat.

Mat. 6 10. Luke 11. 2.

Thy Kingdom come.

KIngdom in general is a *Policy* or Government wherein *One Commands*, the *rest Obey*: and their Obedience and Subjection is for their own good and interest. If it hath no tendency or respect to the poeples good, 'tis not a Government or *Kingdom*, but *Tyranny*.

In the tractation of the Words; I shall,

1. Offer at the satisfaction of an *Objection*.

2. Present you with the most important *Observations* inferrible from the words.

Quest. 1. It may be queried, why we should supplicate God after this sort, ἐλθέτω ἡ βασιλεία σου, *let thy Kingdom come*. It seems a manifest absurdity, a plain contradiction; that He who is the *King of Kings* should be without a Kingdom. A *Master* is not without a *Servant*: nor a *King* without *Subjects*. These *Relatives* have their Natures so mutually *involved*, that the one cannot exist

exist without the other. And doth not the *Psalmist* say, that *Gods Kingdom* is βασιλεία πάντων τῶν αἰώνων, as the *Sept.* render it, an *Everlasting Kingdom, and his Dominion throughout all Ages.* How then pray we for the *Advent* of it? Psal. 145. 13.

Gods Kingdom must be distingished.

Answer. 1. God hath an *Universal* Kingdom, which is called a Kingdom of *Power*; in respect whereof he hath an absolute Supremacy and *Sovereignty* over all things: For *Heaven is his Throne, the Earth his Footstool.* In reference to this Kingdom, the Prophet saith; *The Lord is King, be the people never so unquiet.* Even the *God of this World*, or the *Prince of this World* can no more oppose this Sovereignty, than the weakest *Worm* in the Earth. Concerning this Kingdom, we Implore that God would exercise his Power in such sort as it may subserve and *promote* the Interest and *Advantage* of his *Church.* Psal. 99. 1. Cor. 2. 4. John 14. 30.

2. There is a Kingdom of *Grace*, touching which, Christ saith, *The Kingdom of God,* ἐντὸς ὑμῶν ἐστιν, *is within you*: which consists in an entire resignation of our selves to the Steerage and Conduct of the *Spirit of God*, in an holy *Subordination* and Subjection of our Reason, Will and Affections to Gods Will. Hence this Kingdom is said to be *Spiritual*; the Spirit of God being regent in it, and his Throne erected in our *Hearts.* Luke 17. 21.

Hearts. In relation to this *Kingdom* we more eſpecially Pray, ἐλθέτω, &c. *Let thy Kingdom come.* Let thy Spirit alone reign in our Hearts. Enlarg the Sphere and Dominion of the *Goſpel*, let the Glory and Influences thereof, like thoſe of the *Sun*, be communicated and diſperſed through all Climes and *Parallels*, even through the whole *World*, and let all *Contrary* Traditions and inventions of Men be *Rejected*

3. There is *Regnum Gloriæ*, the *Kingdom of Glory*, and this is future. Concerning this, our *Saviour* ſaith, *Come ye bleſſed of my Father, inherit the Kingdom prepared for you*, &c. This doth conſummate and perfectionate the Kingdom of *Grace*, and raiſe it to its ἀκμὴ, and higheſt pitch in the moment of death, the Souls of the Subjects of *Grace* ſhall be tranſlated to *Bliſs*, and at Chriſts ſecond *Advent*, both *Soul* and *Body* Crown'd with full, endleſs and unconceivable Glory. they ſhall then exult and ſing their *Paans and Celeuſmas* of Triumph over all their Spiritual Enemies. The *R*egiment and Dominion of ſin is deſtroyed by Grace here, the Nerves and Tendons of it cut and wounded; but in the Kingdom of Glory, *Satan* ſhall be trod under foot, and Sin quite *aboliſhed.* In relation to this Kingdom alſo, we particularly Pray, ἐλθέτω, &c. *Let thy Kingdom come.*

Mat 25. 34.

'Tis

'Tis true, some interpret this second Petion to be a pious wish and request for the *propagation* and dispersion of the *Gospel*. *Non puto eum esse sensum, quem nonnulli arbitrati sunt, quasi rogare jubeamur, ut gloria vitæ alterius quam celerrime adveniat*, &c. But *Expositors* generally understand it of the Kingdom of *Glory* also, and that here we are enjoyned to pray for the *approximation* thereof, to have pious and restless longings for the dawning and appearance of it. τὸ μὴ προσηλῶσθαι τοῖς ὁρωμένοις ἀλλ' ἐπείγεσθαι, πρὸς τὸν πατέρα, καὶ τῶν μελλόντων ἐφίεσθαι, is *Chrysostoms* paraphrase upon the words. Where he also observes, that This was *Pauls* daily wish and constant expectation. *Theophylact*, is clear and express in this point. *Secundus scilicit adventus, nam fretus bona conscientia, precatur ut veniat resurrectio & judicium*. And *Tertull.* speaking of Christians, saith; *Nihil nostra refert in hoc ævo, nisi de eo quam celerrime excedere*. Our greatest Concern in this world is to hasten out of it. From the words result those following Observations.

Grtius in loc.

2 Pet. 3. 12.

2 Tim. 4. 8.

Rom. 8. 22, 23.

2 Cor. 4. 5

Theoph. in Orat. Dom.

Apologet. Cap. 41.

Where this Regiment and Kingdom is come, there the Name of God is primarily and eminently glorified. This is obvious from the connection and dependance of this upon the former Petition. Unless his Kingdom come to us, his Name cannot be duly Sanctified by us.

1 *Obser.*

us. In this Kingdom the *Name*, *Perfection* and *Atributes* of God, his Grace, Juſtice, Wiſdom, *&c.* are moſt Conſpicuous and like the *Planets* in their greateſt *Elongations*, appear glorioufly and ſhine in *greateſt Luſtre*. Nor is there any thing more hoſtile and deſtructive to the Sanctification of Gods Name, than the *Diminution*, *Perturbation* or *Deformation* of his *Kingdom*. Theſe Conſiderations ſhould invigorate, quicken and raiſe our Diligence and Devotion in ſeeking the Kingdom of God. Indeed the *Wicked* and *Unreformed* have the leaſt reaſon in the world to implore the Coming of the *Kingdom* of *Glory*. For that were but to deſire to ſee the *Birth-day* of their ſolemn and *eternal Ruine*. To them it ſhall be *Darkneſs and not Light*, A *Day* that will tranſlate them not to *Glory*, but enleſs *miſery*. A *Day*, when they ſhall court the *Rocks* and *Mountains to fall on them*, and eſteem their *cruſhing* weight and preſſure, not *torment*, but *favour* and *protection*. But the *Godly* ſhall then be Crown'd with *ever flouriſhing* Garlands and *immortal Glory*. *Lift up your heads, for the day of your Redemption draws neer*. Hence St. *Pauls* and *Simeons* paſſionate longings for *Diſſolution and to be with Chriſt*.

Amos 5. 18.

Luke 21. 28.

Philip. 3. Luke 2.

2 *Obſer.* *This Kingdom of God cannot be erected or eſtabliſhed by any other but God alone.* That 'tis ſo, is evident from this, that we are to pray to

to God alone for the Coming and Eſtabliſhment of this Kingdom: Nor is the Reaſon of the point manifeſt.

1. The *Enemies* of this *Kingdom* are too *Potent* for any Creature to overcome. The Kingdom of *Satan*, *Darkneſs* and *Antichriſt* are all in Arms againſt it. So that a Creature can no more withſtand their force and hoſtility, than a *rotten* hedge the breaking in of an *angry Sea*; or a *Fly*, the fury and violence of an *Hurricane*.

2. The *Benefits* & Advantages of this Kingdom are ſo great, tranſcendent and *heavenly*, that no Creature is capable to give them. 3. *Obſer.*

This Kingdom is obtainable here but in part. No plenary perfection on this ſide Heaven. Which is inferrible from hence; That the *Advent* of this Kingdom is continually to be ſought and Prayed for in *this Life*. Sin and 1 Joh. 1. 8. Corruption doth adhere and ſtick to the beſt Saints here, and the Kingdom of *Grace*, hath ſome *mixtures* of the Kingdom of *Darkneſs*. In *this Life*, we muſt ſtill with earneſt deſire and expectancy, look and pray for that *Conſummation* of this Kingdom which is to be revealed and obtained in the *ſecond* Coming of Chriſt; according to the Apoſtles admonition; *Looking for the bleſſed hope and glorious appearing of the great God and our Saviour Jeſus Chriſt*. For then *Grace* ſhall be conſummate in *Glory*. Thus the *perfection* attain- Tit. 2. 13.

able

able here is *perfectio viæ, non patriæ*, such as is still capable of augmentation, or additional degrees of perfection.

Semper habet quo crescat. Aquin. 22.q. 24.8

To conclude, let our hearts be inflamed with the love of Gods Kingdom, and cry out with *Austin, Nimis sero te amavi Domine.* Expres a sincere regret and sorrow, that you were not sooner possessed with the love of God and his Kingdom. Let us pray the Goodness of God to inspire us with spiritual strength, to abet and assert his Kingdom. *Memnon* said, his *Souldier* was pres'd to *fight* and not to *rail.* Approve your selves to be the Souldiers of Christ indeed, and of the true kind, by constantly and vigorously *opposing* the *enemies* of his Kingdom. O, let us with fervent zeal and constant diligence, with craving hearts and bended knees, with all the demonstrations of earnestness and humility pray, *Let thy Kingdom come.*

Let us (as the distinctive particle *Thy* suggests to us) beg that God would stretch forth his arme, to *shatter* and confound the *Empire* and Kingdom of *Satan*; whom our Saviour calleth the *Prince of this world*: because by the prevalency of his power, and by his destructive arts and impostures, he infatuates and blinds the eys of poor sinners, and makes them subject to his Kingdom of *darkness.* Again, That *He* would crush and destroy the Kingdom of *Sin*: that sin may

John 14. 30.

not

not *reign in our mortal bodies.* That *Luſt* and *Corruption*, like cloggs and fetters may not rettard or checkour *ſpiritual growth*, or hinder our cheerful ſubmiſſion and *obedience* to the ſoveraignty of *Grace.* In fine, That all the *enemies* that will not have Chriſt to reign over them, may be cruſh'd with his *Rod of Iron*, cloath'd with immortal *ſhame* and *confuſion.* That the Kingdom of *Satan*, *Darkneſs* and *Antichriſt*, all the *remora's* and obſtructions which hinder the propagation and diſperſion of *Gods Kingdom* here, may be *removed.* That all our rebellious *Sins* and *Luſts* that oppoſe and exalt themſelves againſt God, may be mortified and ſubdued. That our *Eyes* may be enlightned, our *Hearts* and *Affections* enflamed with the Love of his *Heavenly Kingdom. That* with the reſt of Saints and heavenly Candidates we may cry and ſay, *Come Lord Jeſus come quickly.* Erect and eſtabliſh, O Lord, thy Throne of *Grace* in our hearts here, and tranſlate us to thy *Kingdom of Glory* hereafter, where we ſhall certainly enjoy thoſe heavenly *Glories* and felicities, *which neither eye hath ſeen, nor ear hath heard, neither have ever enter'd into the heart of man which, God hath prepared for them that love him.*

Rom. 6. 12

Rev. 22. 20.

1 Cor. 2. 9.

Mat. 6. 10. Luk. 11. 2.

Thy Will be done in Earth, as it is in Heaven.

GOds *Will* in it ſelf, and *a parte rei*, is indiviſible, the ſame with the divine Eſſence, or an inadequate conception of it. For God is *Ens ſimpliciſſimum*, abſolutely ſimple, admitting of no Compoſition, either *Phyſical* or *Metaphyſical*. Now though Gods will be indiviſible in it ſelf, yet being inadequatly apprehended, we find in the leaves of the Schoolmen and the learned, two ſpecial and familiar diſtinctions thereof.

1. *Voluntas Signi, & voluntas Beneplaciti.* This diſtinction is delivered by *Lombard*; 'tis not *diviſio rei*, but *diſtinctio vocis*, ſaith *Cajetan*. Some explicat the diſtinction thus: That the firſt ſignifies Gods *revealed Will*, the other his *hidden Will*. The *Scholmen* make a five-fold diviſion of *Voluntas Signi*. It is called, *Voluntas Signi*, when God *Commands, Forbids, Permits, Councels* or *Acts* a-

Lombard. *l.* 1. *d.* 14.

ny

ny thing: all expreſſed in this Verſe,

Præcipit & prohibet, permittit, conſulit, implet.

Theſe Acts are declarative of Gods Will, and teach us what Gods εὐδοκία, his good Will and Pleaſure is. Therefore according to the Sentiment of *others*; the difference between *Voluntas Signi* and *Voluntas Beneplaciti* conſiſts not in that the *one* is *revealed*, the *other Hidden*; and the very nature and importance of the word *Signum*, ſay they, doth teach as much: for it is called *Voluntas Signi*, becauſe it is a *ſign* of Gods *Beneplacitum*. *Dicitur unumquodque eorum voluntas quia iſta ſunt ſigna voluntatis, quemadmodum & ſigna iræ dicuntur ira* &c. ſaith *Lombard*. L. 1. d. 45. And therefore the difference is no other but ſuch as is between *ſignum* and *ſignatum*, the ſign and the thing ſignified, or the thing *revealing* and the thing *revealed*. If it be obiected, that the *Beneplacitum* is often occult or hidden; the anſwer is, that then the *voluntas ſigni* is ſo alſo.

Here I muſt obſerve to you; that in gods outward actings and dealings with his people, there is ſomtimes ſome difference or diverſity between the *voluntas ſigni*, and *beneplaciti*. For *outwardly*, God doth ſometimes expreſs *rigour*, diſpleaſure and ſeverity to his people, yet ſtill *inwardly* he retaines a paternal affection to them; as in the

rejection of the *Canaanitiſh Woman*, and commanding *Abraham* to ſacrifice his Son *Iſaac*. And indeed in ſome caſes, it well ſuits and becomes a moſt indulgent Father to frown, and make ſome outward expreſſions of *diſfavor* to his Child, though inwardly he hath melting bowels, and fatherly *love* to him.

2. *Voluntas antecedens & conſequens*; or according to others, *prima & ſecunda*. The *antecedent* will, is that whereby God doth abſolutely will ſomewhat without intuition, or conſideration of particular *conditions*, or qualifications in man: the other is, when God wills with reſpect to thoſe conditions. So by this antecedent will, *God wills that all men ſhould be ſaved*; but by his *ſubſequent will*, that ſome only ſhould be ſaved; not *Unbelievers*, but *Believers* only. Others with great heat and vehemence explode and oppoſe this diſtinction; let it ſuffice that I have given you an ambulatory running view of the nature thereof.

Damaſc. *l. 2. de Orthod. Fid. c. 29.* Bonavent. *in Compen. c. 30.* 1 Tim. 2. Perkins *de Prædeſt.* Whitaker, *&c.*

Before I proceed to a perticular deduction of ſome Propoſitions, I muſt premiſe this one thing, *viz.* That *will* of God which we are principally to underſtand in this Petition, is the *revealed* and declared will of God, touching the *duty*, *ſervice*, and *obedience* that he requires from us: His will herein is abundantly manifeſted in his *Word*, his

his *commands* in the Old and New Teſtament; although the Petition is comprehenſive of Gods *hidden will* alſo, and in reference unto it, we pray, that we may acquieſce in, and ſubmit to it, conformable to the Practice of the Church, *Acts* 21. *The will of the Lord be done:* And the moſt imitable example of our bleſſed Saviour, *Luke* 22. *Not my will, but thy will be done.* Acts 21. 13, 14. Luke 22. 42.

That the Word and declared Will of God, ought to be the Norme, and Rule of our Life and Actions: This appears with an open face in the words; γενηθήτω τὸ θέλημά σου; *Let thy will be done.* Take a Reaſon or two of the Point. *Obſer.*

1. The *great Deſign* and Purpoſe of God in expreſſing his Will, partly by engraving it in our *Hearts*, and partly revealing it in his *Word*, is that we ſhould regulate and accommodate our Lives and Converſations unto it; which is all that *God requires of us:* His *hidden* will is to be *adored* and reverend, not curiouſly *ſearch'd* into. To attempt the diſcovery of Gods Secrets, to inſpect his Cloſet, when the Curtain is not drawn aſide, is a curioſity as *vain* and fruitleſs, as it is *deſtructive* and ſinful. Deut. 10. 12.

To *diſcover* and read futurities, the hidden iſſues, *ſecrets* and events of time to come, in *Clouds*, *Meteors*, and the *Stars*, (diſpoſed, ſay they, into the *Hebrew* Alphabet) Gaffarel. c. 12. 13.

hath been the bold and ſinful ſtudy of ſome *Rabbins* of old, and *Mathematicians* of later Ages; as if God had made the Stars his Secretaries, and they would prove perfidious, divulging his ſecrets. The evil conſequences and fatality of ſuch enquiries is delivered by *Solomon*, *He that curiouſly ſearcheth the glory of heavenly things, ſhall not enter into glory.* But his *revealed* Will, is, *ſcrutanda & facienda*, requires our utmoſt endeavor and activity in the ſearch and ſcrutiny thereof, and in exhibiting a due *obſervance* to it. *If ye know theſe things, happy are ye if ye do them.* Many know much, and ſpeak well, and yet their lives and actions ſpeak nothing but *luſt and impurity. Plus Dei invenias in eorum verbis quam in illis.* If we do not *do* the will of God, the *knowledg* thereof will turn to our *ſin* and aggravation; and will no more profit us, then the Suns light and influences whilſt it ſtays in the other *Hemiſphere*, or the Rain while it hovers in the *ſecond region.* Thus it is not enough to have a bare notion of his Will, but there muſt be aſſiduity, a reſtleſs zealous fervency, in endeavoring the completion of it: 'tis γενηθήτω τὸ θέλημά σου. *Let thy will be done.*

Prov. 25. 27.

John 13. 17.

Scalig. exercit. 307. 26.

To make men *reform* their lives, and obey the *Word* and *Will* of God, was that which God thought worth an Incarnation; the

Son

Son of God became Man to *teach*, *practice*, and *perſwade* to Holineſs. He gave his *Breath*, *Blood*, and *Life*, all to engage us to *Obedience*, and effect our *Salvation*. 'Twere too tedious to name the various methods which he makes uſe of to this end: His *Doctrine* and *Example*, the bleſſed Aſſiſtances and Illuminations of the Holy Ghoſt; the *Agonies* and *Death* he endured, to deter and fright us from Sin, and *diſobedience* to Gods Will: His *Reſurrection* from the Grave, his *Aſcention* into Heaven, to give aſſurance of *eternal Life* and *Bliſs* to the *Penitent* and *Obedient*, and *everlaſting Torments* to the Obſtinate and *Diſobedient*; *following* and inſtructing us by *Mercies* and *Protections*, by *Judgments* and *Corrections*, and timing thoſe gracious Diſpenſations to the beſt advantages and improvements of Repentance and holy *Obedience*: Methods, the Lord knows, too *many* to look for more; too *precious* and expreſſive of fatherly love to be *reſiſted*, or wantonly ſleighted; being ſuch as 'tis both our *Duty* and eternal *Intereſt* thankfully to embrace and adore with a willing, ready compliance and *ſubmiſſion*.

2. *The Word*, and *declared Will of God*, is comprehenſive of all perfection that relates to the reſtauration of Gods impreſs and image in us; and conſequently our obedience to it, will aſſimulate and render us

conformable to Saints and Angels in Heaven. The gate and paſſage through which we muſt go into the *Kingdom of Heaven*, into the ſociety of Saints and Angels, is the *doing* of Gods *Will*. *If we draw neer to God, he will draw neer to us.* 'Tis not empty *Utinams*, *Veleities* and wiſhings will bring Gods Kingdom to us, but the obſervance and *performance* of his *Commands*. 'Tis this will endear us to Chriſt, twiſt and unite us in the neereſt Bond of Relation, and make us become his *Brethren*.

Jam. 4. 8.

Luk. 8. 21.

3. *Becauſe in the diſtribution of eternal rewards and puniſhments, God will proceed according to his Word, and the obſervance of his Will.* What then ſhould be the *Rule* of our life, but the ſacred *Word*, by which an everlaſting definitive *Sentence* will paſs upon our *Life*. Or what ſhould byaſs our *Actions*, but that which will give them their *Eternal* Reward. *They that do well*, ſhall enter into their *Maſters joy*, and the righteous ſhall go into Life eternal: but the wicked that forget God, and will not make his Will and Word the Pole and Cynoſure to ſteer and *live* by, *ſhall go away into everlaſting puniſhment*.

Rom. 2. 16

Joh. 12. 48

Mat. 25. 46

Uſe. The Uſe that I ſhall note to you, as reſulting from the Propoſition is monitory; that we ought to abhor and deline our own *Carnal* Wills and Affections; that we follow not the Conduct of ſuch blind and deſtructive

ctive Guides. Let us contend and ſtrive, that the Solicitations, the charming and embroider'd Allurements of the *World*, the *Fleſh* and the *Devil*, may have no influence upon our Lives. What ever diſſents from, or doth expreſs any Contrariety or oppoſition to Gods Will, let us be profeſſed enemies unto it, and with a *holy indignation* oppoſe our *own* Will, when through a ſinful Contumacy, it ſhall preſume to rebel againſt, or deny ſubjection to Gods Will. Expreſs a ſincere will and deſire to obey the *whole* Will of God, not contenting your ſelves with a looſe and partial obſervance, but as *Chryſoſtom* notes on the words, ὕπω γὴ ἡμᾶς καταξίωσον τοῦ ἀνθρώπες μὴ ἐξ ἡμισείας τὸ θέλημα ἐν ποιεῖν, ἀλλὰ πάντα καθάπερ θεὸς πληρῦν. imploring the Grace of God to enable you to live in a *conſtant*, *ſincere*, *univerſal obedience* to his Will. Chryſoſt. in Orat. Dom.

We muſt ſecond the holy *motions* of the will with ſincere endavours of actual *performance* and execution. The mercy and tenderneſs of our heavenly Father will *pity* our meekneſs, *pardon* our *unvoluntary failings* and defects, and accept the *Will* for the *deed*. God in dealing out his *Rewards* and *Puniſhments*, reſpects more the *interior* Acts of the Will, than the *exterior*. Though the *Flower* be more brave and gaudy, yet the *Root* is more odoriferous and powerful in *Virtue*. 2 Cor. 8. 12.

The

Scalig. exercit. 141. The *outward* good acts and ſpecious performances of the Hypocrite make often times a great ſhew here, and have many admirers: But yet in a child of God, the *inward* good acts and holy motions of the *Will* (though they lie obſcurely in the womb, and cannot in regard of ſome *impotence* or *unavoidable impediment*, exert and improve themſelves into outward *deeds* and *realities*) are in the ſight of God infinitely of more worth and *value*. Nor doth the abſence or *defect* of that perfection, which reſults from the *outward* act or real execution any whit abate or diminiſh the *reward* of the *inward* Act. Since that *defect* is abſolutely *unvoluntary* and againſt the inclination of the *Will*. For as an *unvoluntary act* is morally indifferent, and deſerves neither reward nor puniſhment; ſo if a man abſolutely againſt his will, and unvoluntarily fail to do what is *good* or *evil*, that failer or deficience will make no *diminution* of the reward or puniſhment.

Aquin. 12. q. 20. 4. c.

If the Will of God ſeem *bitter*, expreſſive of diſpleaſure, heaping croſſes upon you, labor to entertain it with *patience* and equanimity; and ſay with thoſe that bewailed the departure of St. *Paul*; *The Will of the Lord be done.* Striving to imitate and copy the ſubjection of *Chriſt*, ſaying, I would have this Cup paſs from me, yet, *O Father*, if thy will be otherwiſe, *not my will, but*

Act. 21. 14

Luke 2. 3.

but thy Will be done. γινεσθω το θελημα σου. *In hoc dicto ad ſufferentiam nos ipſos admonemus*; ſaith a *Father*. This Petition reminds you that 'tis your duty in afflictions, to expreſs a holy contentedneſs and *acquieſcence* in Gods Will. *Placeat homini quicquid Deo placuit*. An expreſſion extreamly *divine* and excellent, and yet came from a *Pagan* pen: and ſure that Character beſtowed by *Eraſmus* upon the Author, was not above his *deſert*. *Si legas*, &c. *If thou read* Seneca *as a Pagan, he wrote Chriſtianly, but if as a Chriſtian, he wrote paganiſhly*. Not unlike this is that of the excellent *Socrates*; ει ταυτα τοις θεοις φιλον, ταυτα ηδεως. What once came from the *mouth* of a *Court* Flatterer, one that could vary his *note* as eaſie as the Cameleon his *coulor*; *What pleaſeth the King pleaſeth me*, muſt come from the *Heart* of a true Chriſtian.

Tertull.

Sen. ep. 74.

Socrat. apud Arrian. in Epiſt. 1. 4.

Placet mihi quod regi placet. Harpalus apud Herod. lib. 1.

In a proſperous ſtate let adverſe fortune be *familiar* to our thoughts, though a *ſtranger* to our experience. The glitering *Sunſhine* ſhould not ſo inchant and ingroſs our mind, as to exclude all thoughts and expectation of the following *Rain* and *Storm*. 'Tis *Venice*'s Motto, *to prepare for War in time of Peace*. This will blunt the ſting, abate the conſternation and prevent the murmuring impatience that attends a *ſurpriſal*. This ſacred leſſon of *Patience*, *David* had well

well learned, though he labored under a heavy weight of affliction, yet he saith, *I*
Psal. 39. *held my peace Lord. Tacita* was *Numa* his tenth Muse; and as the Prophet did submissively acquiesce in the Will of God, so he gave thanks to God for his severity, saying, that *it was good for him that he had been in*
Psal. 119. *trouble*. The teeth of his *troubles* though sharp and many, did but file off his *rust* and foul *excrescencies*. Afflictions are Gods pickle to preserve his Children from *putrefaction*. *Pauls* Thorn was but Gods Launce to let out the peccant impostumated matter of *Pride* out of his *Heart*. The *Fiery Furnace*
Dan. 3. 23 in *Daniel*, did not harm or *burn* the *young men*, but their *Cords*. God is then in *Perigees* and neerest to his Children, when they think he is in *Apogees* and farthest off. As the Moon is never more enlightned than when 'tis obscure to us.

Afflictions are instructive, and teach many good lessons; and often end in much *Good*; as *frowardness* in Childhood, in riper age turns to *Wisdom*. Whom *Prosperity* hath *debauch'd*, *Adversity* hath *reform'd*. When
2 Chron. 33. 12. *Manasses* was in affliction, he besought the Lord and humbled himself greatly. From the
ταμθῶν δὲ τὲ νυνήπνος ἐγνῶ. depths of darkness of *miserie*, men often see *farther* than others in *prosperity*; as from deep *Concaves* under the earth, men at *noon* see the *Stars*, while others above cannot.

For

For in troubles we beſt ſee and obſerve the *judgments* and diſpenſations of God, and *learn righteouſneſs*; and miſery gives the beſt proſpect and diſcovery of the pleaſures and ſatisfactions of proſperity, and makes them more acceptable; as the *abſence* of the *Sun* renders his *return* more *grateful* and valuable. Iſai. 26. 9.

Virtue doth not *loſe* but *gain* by conflicts and *afflictions*; as the *Eye* is not prejudiced, but ſtrengthned by the ſullenneſs and darkneſs of the *Night*. Gold being *rubb'd*, appears more *orient*; the *ſnuffing* of the Candle makes it burn the *brighter*; the *beating* and cruſhing of the Link doth *increaſe* its *flame* and light; and Spices with rough handling ſend out ſweet odour and effluvia's more abundantly.

Some brave Heathens, as the Moraliſt notes, have voluntarily expoſed themſelves to *adverſe fortune*: *Achilles* was under no neceſſity of leaving his beloved *Theſſaly*, he might have enjoyed the command and ſervice of his *Myrmidons* in peace at home. *Neſtor* could have ſpent his declining years in quiet by a Chimney-corner, and *Ulyſſes* might have ſtaid in *Ithaca*, and poſſeſſed the pleaſant delights and ſhades of *Neritum*, unconcern'd in the *Fatigues* and calamities of a tedious *War*, and more tedious *Voyage*; but this courſe they thought incon- Max. Tyr. *diſſert.* 35.

consistent with the exercise of *Virtue*, those great *actions* which perfume their memory, and render their name and renown *immortal*: τίς δ' ἂν μνήμη τοῦ Ὀδυσσέως, ἐὰν ἀφέλης αὐτοῦ τὰ δυσχερῆ, &c. If you take away their *misery*, you rob them of their *glory*.

Max. Tyr. *ibid.*

St. *Paul* did glory in his Sufferings, as being the pledges of his Adoption. *Qui excipitur à numero flagellatorum, excipitur è numero filiorum.* He that escapes Crosses and Corrections, may with good reason *scruple* his Sonship and *Adoption*. It was not the least Argument that engaged *Luther* to discard *the Popes Cause* and Kingdom, *Quod sine Cruce regnat.* That you may possess your Souls in *patience*, fix and centre the mind in a state of rest and quiet in the restless rouling Sea of *Affliction*, these following Considerations may be helpful and directive; I shall but touch on them, and leave your meditation at leisure to enlarge them.

1. Consider how *calamitous* soever our condition be, it is allotted us by our *heavenly Father*, whose infinite *wisdom* better sees what is good for us, then our *short-sighted* understandings; and whose mercy and power can dispose of all his inflictions, how bitter soever, for the advantage of his *Children*. Though our sufferings be very sharp, yet if we make a right estimate of them, we must

must confess them bespangled with much *mercy*, and to be much less then we have *deserved*; and in the ἄκμη and height thereof, may say with Mr. *Whitaker* in the *Paroxism* of the Gout, *This pain, though sharp, blessed be God, is much more tolerable then the pain of Hell.*

2. When ever thy *curiosity* prompts thee to look upward, to eye the *felicity* and splendor of those *above* thee, check thy self, fall in with the *Moralists* advice, *Cum aspexeris quot antecedant, cogita quot sequuntur:* Bend thy thoughts downwards, and direct thy Observations to those much *below* thee, and then, as the *Pythagorean* said, *Vivemus tranquillius*. thou wilt be well content, and praise the Lord, that thy condition is *no worse*. Seneca. Hipparchus.

3. Consider the *vanity* of riches and earthly enjoyments; the *volatility* of their nature, and *uncertainty* of their continuance was so obvious, even to *Heathen* observation, that they esteem'd them not essential to true happiness, and scarce worth the praying for. χρήματα αἰτεῖς; μὴ ἐνόχλει θεοῖς. οὐδὲν αἰτεῖς τῶν καλῶν. These, like trash and pebble, had no room in *Socrates* his devotions; he did not envy the *Athenians* their *wealth* and *power*; besought his God to give him only ἀρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ Ζωὴν ἄμεμπτον, &c. *Virtue, tranquility of mind, integrity of life,* Max. Tyr. *dissert.* 30.

and

and a joyful death. Nor did *Solon* eſteem *Craſus*, or *Amaſis Polycrates*, the more happy for their glittering and *gaudy fortune*, but reckoned it a ſad *omen* and preſage of their following *miſery*. Nor will it be unprofitable to conſider in what little ſtead the Riches of this World will ſtand us at the *Day of Diſſolution*, or Final Judgement, when the greateſt maſs of wealth will be poorly ſeen in an angle of *contingency*; and, as a *King* ſaid of his *Crown*, not worth the taking up; *conciliating* no favor, *affording* no ſuccors or protections.

Ad delicias juvat ire periclis. ἐν πόνῳ χλόη.

4. Amidſt the *tranſient ſorrows*, hardſhip and uneaſineſs of this *Life*, do thou frequently and devoutly reflect upon the infinite excellency and eternity of the *Joys of Heaven*, and that conſtant ſerenity above,

Quam non ſuſcat hyems, nec multo ſemper ab imbre
Tangitur.——Sed candidus æer
Diſpellit nebulas, & lux purißima cingit.

If, like *Lucian*'s *Menippus*, you could get up to the Moon, the whole Earth would ſeem but three times as big the Moon doth from the Earth; and being poſited in the Firmament, 'twould be as inviſible as *Epicurus* his Atomes: So could we get *heavenly* affections, *earthly* delights would ſeem very poor and *deſpicable*.

Laſtly, Add to theſe the religious fervor of

of *prayer*, and ſupplication for the grace of *contentedneſs*, and *ſerious*, humble and frequent *meditation* upon thy *ſinfulneſs*, and by conſequence thy unworthineſs of the leaſt of Gods mercies; which will engage thee rather to revere and *admire* the munificence of God in beſtowing on thee ſo *many* mercies, then to charge him with tenacity and *unkindneſs* in giving thee *ſo few*. I have done with this particular, only let me note to you, that in preſſing the duty of *contentation*, I would not be underſtood to condemn the uſe of all *good means*, in order to the removal of thoſe preſſures and afflictions you lie under. That 'tis your duty to endeavor to extricate your ſelves, and implore the goodneſs and tenderneſs of God to remove your troubles, I readily concede; but we muſt not do it with animoſity, *impatience*, with an evidence or *indication* of *diſpleaſure* againſt the hand of God that laid it on us; nor muſt we pray againſt the calamities of this life, ἁπλῶς, *abſolutely*, unconditionally, but with *ſubmiſſion to the will of God*, with a pious reſervation, that the removal thereof have no repugnancy to Gods *glory*, or our *ſalvation*; which our heavenly Father beſt knows. And though God regards not *cold* and *heartleſs* petitions, which as 'twere *freze* between the *lips*, and by conſequence ſeem to ſolicite not a *grant*, but a *denial*;

Quod utile, ægroto magis novit medicus quàm agrotus. Auguſt.

Qui frigide rogat, docet negare.

denial; yet the *devout effusions*, and zealous prayers of his Saints, he always hears, either *ad voluntatem*, or *ad salutem*; his tenderness and mercy will give them either what they *ask*, or what is *better*. *Unum e duobus sperare indubitanter possumus, quoniam aut dabit quod petimus, aut quod nobis noverit esse utilius.*

Bernard.

Obser. 2. *That both the will to submit to, and ability to perform Gods will, must be sought from him alone. Nam quid stultius quam petere id quod penes nos est.* It is irrational and absurd to supplicate another for such things as are in our own power, within the sphere of our agency and activity. The malignity of *sin* hath *depraved* and *evirtuated* our natures, and so cut the *tendons* and sinews of all *goodness* in us, that we are naturally out of capacity of doing the will of God. Hence St. *Paul* saith, *We are not of our selves sufficient to think a good thought*: Such is our corruption, and sinful aversation, that though God will, we will not; such is our impotency, that it affords neither will nor ability, but the munificence and mercy of God giveth both. *Cyrus* had this written upon his Tomb, πάντα ποιεῖν ἐδυνάμην, *I could do all things*. So could *Paul* too, but it was *through Christ that strengthned* him. Hence we pray, γενηθήτω, &c. *Let thy will be done.* The *preventing* grace to will what is good, and the *accom-*

2 Cor. 3.

Matth. 23.

Phil. 4. 13.

compliſhing grace to perfectionate and actuate that will, all is from God. He muſt both *give* grace, and by his conſervative influences *continue* it; elſe we are quickly at a ſtand, and our motion is *retrograde*, not *progreſſive*; we go not forward, but backward as to the performance of his will. It is with us as with the *Vine*, if *ſupported* it climbs *heaven-ward*, produceth pleaſant and delicious fruit; if not, it bends *downwards*, creeps on the Earth, and the Bunches ſavor of rottenneſs and putrefaction. We have a clear illuſtration of it in the caſe of St. *Peter*, who was able to *walk upon the Water* (a fluid Body of no *conſiſtency*) while *Chriſt* buoy'd him up, but when he was left to himſelf he *ſunk*. Matth. 14.

To collect ſome inferences from the Propoſition: It teacheth us, that our *reaſon* and *underſtanding* is corrupted, and ſo *darkned* in it ſelf, that 'tis *inſufficient* for the *right conduct* and guidance of *our will*; that the will naturally is wholly inclined to that which is *evil*: Like a wild *degenerate Olive*, productive of no *good* or ſalutary *fruit*, and therefore doth evince a neceſſity of imploring the tenderneſs and mercy of God to ingraft a Cion of the *true Olive* of his Will in it. It is crooked and perverſe, if we ſteer by its counſel and direction, we ſhall run upon precipieces, *eternal death and damnation*. *Uſe.* 1. Jerem. 4.

2. *That our will must be ſubjected to, and byaſſed by the true rule, the Will of God.* The Will is a *blind* faculty, if it have not a better guide to direct and determine its motions then a *clouded* Reaſon, and a *broken* intellect, it will never run the point aright; it's neceſſary then that we make the holy Will of God its Rule; let us then decline and renounce our own will, and fall in with *Solomon's* advice: *El binatheka al tiſſahen. Do not lean to, or relie upon thine own wiſdom*; if we do, 'tis as much as our life is worth. Let us ſupplicate and pray that God would *convert* our froward will, and remove from us that antipathy and oppoſition that hinders our ſubjection to, and chearful acquieſcence in Gods will; let us ſay as an ancient *Father* did upon the words of Chriſt, *Luke* 24. *Compel them to enter, that my houſe may be full:* ſaith he, *Compelle me intrare, Domine, ſi vocare non eſt ſatis.* If my perverſeneſs be ſo *great*, that *invitation* will not ſerve the turn, O Lord, rather then I periſh, uſe a merciful *compulſion*, make me willing to enter, to obey, and do thy will.

Prov. 3. 5.

Luke 24.

Let us beg, that God would enlighten our mind to know him, and ſuffer us not to be barren and *unfruitful* in that knowledge; that he would make us *humble* under his *corrections*, *devout* in his *ſervice*; not doing his will by *conſtraint*, or a paſſive obedience

for

for ſo the Devils in Hell obey him, but with *ſpontaneity* and chearfulneſs, eſteeming his *ſervice* not a *penance*, but *pleaſure*; not a task, but a recreation. In fine, that he would ſanctifie our Hearts, and make them Nurſeries of good thoughts; that he would ſo ſpiritualize our wills and affections, and make them ſo ductile and pliable to his beck and command, that our ſubmiſſion to Gods will here on Earth, may ſeem a Tranſcript, or Copy of that ſubmiſſion and obedience of *Saints* and *Angels* in Heaven. Which conducts me to the next particular, the manner or *pattern* of our *ſubmiſſion*, expreſſed in theſe words,

ἀκουσίως πάντες δοῦλοι τῷ θεῷ ἐσμεν ὥσπερ καὶ οἱ δαίμονες. Theophil.

ὡς ἐν οὐρανῷ, *as it is in Heaven.* 2. *Part.*

Theſe words, ſaith a learned Author, may be underſtood of the courſe and motion of the Stars and Celeſtial Bodies, which vary not from the will of their Maker, or the Law of their *Creation.* Grotius.

——*Sicut Cæleſtia ſemper.*
Inconcuſſa ſuo volvuntur ſidera motu. Lucanus.

But with the reſt of Expoſitors concludes that Chriſt underſtood it of *Angels*; though the words are *expreſly* annexed only to this *third* Petition, yet they have an implicite relation to the two former alſo, being a ſub-

ſtantial *Corollary*, or Appendix to the *three* firſt Petitions, according to the ſentiment of the ancient Fathers. In the *firſt*, we pray that the *ſanctification* of *Gods name in Earth*, may be conformable to the ſanctification of his *name in Heaven*. In the *ſecond*, that his *Kingdom* may be as *abſolute*, and conſummate in *Earth* as it is in *Heaven*. In the *third*, that his will be accompliſh'd in *Earth* as it is in *Heaven*.

Obſer. That *in the obedience of Gods will, we ſhould endeavor to tranſcribe and imitate the perfection and obſervance of Saints and Angels in Heaven.*

Reaſ. 1. *Becauſe* the doing ſo will have no little influence and energy, in order to heighten and *advance* our *perfection* and obedience: to *rival* and vie in goodneſs and *virtue*, is a very *Chriſtian* commendable *emulation*. He that will be an honeſt or good moral Man, muſt not propoſe to himſelf for *example* a *Raviliack*, an *Epicure*, or ſome Monſter of looſeneſs and debauchery; but rather tread in the ſteps of *Fabritius*, *Antoninus*, or the like. It was the leaſt cauſe of the growth and advance of *Caſar*'s eminency, that ſeeing the Tomb of *Alexander*, he reſolved upon great actions, to imitate his activity, to aſpire to his luſtre and greatneſs. So to endeavor a conformity to thoſe *Celeſtial* examples of perfection and obedience,

ence, will prove an effectual means to promote and carry us forward to farther degrees of obedience and ſubmiſſion to Gods will.

2. *Becauſe* the infinite *mercy* and *goodneſs* of God deſigns and intends us for ſociety and *communion* with thoſe glorious Spirits, thoſe compleat examples of duty and obedience; and therefore it is expedient that we *diſpoſitively* fit and prepare our ſelves here on *Earth*, for fellowſhip and communion with *them*, by earneſtly endeavoring ſome proportinable and ſuitable congruity and *conformity* to their *holineſs* and integrity. The *Raven*, or *Vulture*, is no companion for the *Dove*, nor *darkneſs* for *light*; nor the tormenting *flames* and howlings of *Hell*, for the unconceivable *joys*, the raviſhing Airs and Allelujahs of *Heaven*; no more is the *votary* of *ſin* and *luſt* for *Saints* and *Angels*, thoſe heavenly and dutiful Spirits. If therefore you expect to partake of their glory, you muſt ſtrive to imitate their ſanctity, and exert your utmoſt care, that Gods will be done here on Earth ὡς ἐν οὐρανῷ.

It may be *objected*, that the pattern ſet for our obedience, is of ſo much excellence and perfection, that 'tis impoſſible for men on Earth to copy, or imitate it. *Anſw.* It is obſervable, that Chriſt hath expreſſed the manner how Gods will muſt be done by ὡς, Biſhop *Andrews*,

not ὅσον; so that our prayer is, that we may do Gods will *as* it is done in Heaven, not *as much*; that we do it with like *readiness* of mind, not in like *measure*: our obedience must be like that of Angels for *quality*, though not for *degree* and quantity.

To conclude, hence you may learn, that God respects not only the *doing* of his will, but the *manner* of it. It suffices not simply to do Gods will, but you must do it ὡς ἐν οὐρανῷ, *as it is in Heaven*: Which induced some learned Men to say, that *Adverbs* please God better then *Verbs*; and that in doing his will, he regards more the *manner* of doing it, then the *doing* it self. The Devil and the Ungodly may do *good*, but not do *well*; they do it not with a *deliberate* concurrence of the will, or for *a good end*: If the *Devil* speaks *truth*, it is to circumvent and betray us to *error*, though he *confesses*, *believes* and *trembles*, he doth it unvoluntarily, by constraint and vanquish'd, with the *irresistible evidence* of things.

[1] Aquin. 1. q. 64. 2.

O be exhorted then to express your obedience to Gods will and commands, not after a sleight *perfunctory* sort, not any how, but after the best and *noblest* manner; not according to the ordinary rate of men on Earth, which are but corrupt and *imperfect patterns*, but after *unerring*, *heavenly* and *Celestial examples*.

More

More particularly, Let your obedience be attended with *chearfulneſs*, readineſs and complacency; for ſuch is the obedience of Angels in Heaven, which is the fat of their ſacrifice, the *entelechia* and ſoul of their *ſervice*; exhibiting an abſolute obedience to Gods will: οὐ τὰ μὲν ὑπακούουσιν οἱ ἄγγελοι, τὰ δὲ παρακούουσιν, ἀλλὰ πάντα εἴκουσι, &c. Therefore they are ſaid to have *Sheſh kenaphaim*, *ſix wings*, denoting their expedition and readineſs in ſervice. Let the will of God be the darling object of your meditation and affections; embrace with the arms of love and delight the ſacred word which reveals his will; and which, as *Baſil* ſaid, hath its πᾶν φάρμακον, a heavenly Manna furniſh'd with ſuch infinite delicacies, ſuch a confluence of remedies, that your ſouls cannot want or deſire any thing, that may not be ſuppli'd from its plenty, as the learned *Origen* hath excellently and particularly illuſtrated. *Si tu* Verbum Dei tota Fide, & devotione ſuſceperis; fiet tibi ipſum Verbum quæcunque deſideras; ſi tribularis, conſolatur te dicens. *Cor contritum & humiliatum Deus non deſpicies*; ſi lætaris pro ſpe futura, cumulat tibi gaudium, dicens *Lætamini in Domino & exultate juſti*. Si iracundus es, mitigat te dicens, *deſine ab ira & derelinque furorem*, &c. O therefore come upon the wings of delight and ſatisfaction to the Word,

1 Chron. 28. 9.

Virtus nolentium nulla eſt.

Chryſoſt.

Iſai. 6. 2.

Baſil. *Epiſt. primâ ad.*

Origen. *hom. 7. in* Exod.

Word, Prayers, Sacraments, and Sermons; let not St. *Chrysostom*'s reproof and complaint to his Auditors, be reversed upon you; *That you come to hear Sermons in order to please the ear, not pierce the conscience, or better the heart:* Pray that the will of God be done not only by you, but, πανταχοῦ τῆς γῆς, *by all men, and in all places.*

Chrysost. in Orat. Dom.

Psal. 119. 32.

The Prophets resolution for the service of God was Seraphick and Angelical; '*I will run the way of thy commandments*, &c. let not your obedience be blemished or mingled with a Stoical soureness and morosness. If God willeth any thing that is unpleasant to us, let us not prorogue the accomplishment of his will with *Pharaoh*'s *Cras, cras*; or say with the Disciples, *John* 6. *This is a hard saying:* nor with those *Muck worms*, and earthly-minded men in the Gospel, endeavour to salve and excuse our contempt and *disobedience*, with base and pitiful pretentions and *apologies*. This were to practice the Devils sullenness and rebellion, *What have we to do with thee? art thou come to torment us before the time?* To do the will of God with a sinful disgust and reluctancy, is not to do his will ὡς ἐν οὐρανῷ. So again, the evil Spirit did, whereof we read *Mark* 9. κράξαν καὶ σπαράξαν; he came out of the Child at Christs command, but it was with fury and *indignation*; with much *crying and renting*

John 6. 60.

Matth. 8. 29.

Mark 9. 26.

ing the Child. Therefore our Rule must be, to be *sincere*, quick, and *expedite* in the expression of our obedience; and with the Prophet, not to *prolong the time*; and with *Zacheus*, σπεύδειν, to make haste to do the will of God; not to do it ἐκ ἀνάγκης, 2 *Cor.* 9. 5. but ἐκ καρδίας, *Col.* 3. that is, not *grudgingly*, but *chearfully* from the heart; *accounting it our meat to do the will of our heavenly Father,* John 4. 34. Once more, though the *obstructions* and impediments here be so *great*, and our wings so bedabl'd in the *mud* of *sin* and corruption, that we cannot mount up to so high a pitch as to equal the *angelical* obedience; yet let us supply our *defect* with *earnest wishes* and *desires*: Let us desire to do more then we can; and let it affect us with *hearty grief* and sorrow, that we cannot do as much as we *ought*; and then we may assure our selves, that our heavenly *Father* of his *grace* and *mercy* through *Christ*, will esteem us *doers* of his will; account us good and faithful *Servants*, and open unto us the gate of everlasting life; where being freed from all lets and imperfections, we shall be enabled to do the will of God *more perfectly* for evermore. Pſal. 119. Luke 19.

Mat. 6. 11. Luke 11. 3.

Give us this Day our dayly Bread.

WE have paſſed through one *Hemiſphere*, viewed the *three* firſt Petitions that concern the *glory* and *ſervice* of *God*, and ſhall now *deſcend* to take a proſpect of the other *three*, that concern *mans neceſſity*, and our own welfare; we will begin with the firſt, *Give us this Day our dayly Bread*. The words are as 'twere a *Landskip* of Mans *Poverty*, or a mirror reflecting to our view our nakedneſs and beggery. The School-diſtinction of *mendicants* into *voluntary* and *involuntary*, is an impertinence, and hath no room here; we are all poor, inſufficient, and unable to ſupply our own wants; *Beggars*, ſupported by the dayly *alms* and emanations of Gods *bounty*. To ſupplicate for *Manors*, *Honors*, or *Preferments*, after a Court-faſhion, (a kind of ſplendid and well-fac'd begging) may conſiſt with *plenty*, and ſpeaks not the *ſtate* of the Petitioner to be poor and *abject*; but with

Thom. Aquin. 22. q. 187. 5. c.

with *Beliſarius* to be neceſſitated to beg *farthings*, to crave the ſlender neceſſary ſupplies of life, proves him ſunk into the *Nadyr*, the loweſt degree of diſtreſs and beggery: and yet how abject ſoever it be, 'tis the ſtate of all men; our very *neceſſities*, as well as our *delights*, are ſupplied by *God*. He *giveth meat in abundance*, ſaith *Elihu*. Job 36. 31. *That thou giveſt, they gather*, ſaith *David*. Pſal. 104. 28. 'Tis *God that giveth meat in due ſeaſon to Man as well as to the Ravens, the Lions, and the Beaſts of the field*, which in a language and dialect, unknown to us, *cry*, and *ſeek their meat from God*. What was ſaid of one, that he was ἀνίσιος, ἄπολις, ἀχρήματος, ἄοικος, ἐφημερόβιος, may be ſaid of *all*; the *wiſeſt* head, and the *ſtrongeſt* arm cannot earn a living; but we muſt get our *bread* by *begging*, by our humble ſuit to God, and praying, *Give us this Day*, &c. Pſal. 147. 104. 21.

The connexion points out to us this Obſervation, *That outward things are to be ſought for principally in order to advance our holineſs and obedience*: the *Reaſons* of the point eaſily offer themſelves to our enquiry. *Obſer.*

1. *Becauſe* the *privation* and *want* of them hath been the cauſe of great *diſtractions* to the Saints, and often of much *ſinfulneſs* and undecency in their deportment; this hath made them unſteady in their *obedience*, to wamble

wamble to and fro, like a *Boul*, when it hath loſt its *Byaſs*. It was a great famine that did
Gen. 12. neceſſitate *Abraham* to leave *Canaan*, and to go down to court an unkind and diſcourteous *Egypt* for food and ſupply; his great fears and apprehenſions of danger from *Pharaoh* and his People, put him upon ſinful projections and contrivances, to effect his ſafety with an *officious lye*; which the *goodneſs* of its *end* and tendency doth not exempt from the ſtain and pollution of *ſin*: for every *lye*, in its own nature, is evil, and interfers with the *ninth Commandment*; and an *officious lye* is as truly and eſſentially a *lye*, as that which is *pernicious*, though it hath not the *ſame degree* and aggrivation for it imports a contrariety between the mind and the ſpeech, wherein the very *eſſence* and nature of a *lye* formally conſiſts: So *Abraham* feigned his Wife to be his Siſter; and upon diſcovery of the fallacy, he and all his were hurried away in much indignation.

This was *Jacob*'s caſe alſo, 'twas a very ſore and pinching *famine* that put upon him an indiſpenſable neceſſity of loſing the comfort and company of his beloved *Benjamin*, and expoſing him to the numerous hazards of a tedious journey, and to the hands of a ſtrange people; this drown'd his ſoul in a deep melancholly, and wrought in him ſuch cutting

cutting torments, as if part of his heart had been wrung or *rent* from him; it made him think that it would prove a black *preface* to much greater and blacker *affliction*, to wit, the final loſs of his moſt dear Son. Again, what ſinful effects, what ſullenneſs and moroſneſs, *murmurring* and *impatience*, the tenuity and *ſcarcity of Bread* wrought in the Children of Iſrael, is abundantly collectible from the *Exodus* 16. and *Numbers* 20. Thus *diſobedience* hath been the product of *indigence*; and many being without *Bread*, have been content to go without *Heaven*; like the new Chriſtianized *Indian*, whom a crowd of *Chriſtian Beggars* frighted into his former *Heatheniſm*, affirming, he would not ſerve that *God* that kept his Servants no better.

2. *Becauſe* this is the right way and method to refer all things, εἰς δόξαν θεοῦ, according to the Apoſtles admonition; *Whatſoever ye do, do all to the glory of God:* Which ought to be the ultimate end of all our *actions* and *deſires:* If we eſteem and receive thoſe outward things as the effects of Divine benediction, the tokens and expreſſes of Gods love, and piouſly improve them to good purpoſes, to the advancement of holineſs and Gods honour; we ſhall by this ſacred Chymiſtry turn *pibble* into *pearl*; *corporal* things into *ſpiritual*; extract the quinteſ-

1 Cor. 10.31.

ſence

ſence and all that is good in them, and by conſequence decline that malignity and *evil*, which doth in ſome ſort ſtick and *adhere* to them; in reſpect whereof they are in Scripture called *thorns*, which wound and afflict the heart with diſtractions, inquietneſs and vexation: And 1 *Tim.* 6. they are ſaid to be *ſnares*, to catch, to ruine, laugoling and entangling the owner in *ſin*, in *deſtruction*.

1 Tim. 6. 9.

The inference reſulting from the premiſes is obvious; the *propoſition* caſts an unpleaſing and a ſower aſpect upon all ſuch as anxiouſly contend for, and exert their utmoſt activity in the procurement of wealth and riches, and imploy them to *carnal* and *ſinful* ends and uſes; thoſe inſatiable *Cormorants*, *Antipodes* to *Solomon*'s rule, *Prov.* 23. 4, 5. *labor not to be rich*: who are of his mind that ſaid, *He that will not venture his ſoul, ſhall never be rich.* More noble and imitable were *Ariſtippus*, *Crates*, &c. with their *Hinc abite malæ divitiæ*, &c. throwing their riches like traſh into the Sea; (which many Chriſtian Mammoniſts would have div'd and ventur'd life and ſoul for) eſteeming it better to *drown* them in the *Sea*, then to be drown'd by them in *deſtruction*. The affluence and wealth of many wretches ſerving for no better end then the ſilken halters, and guilded poiſons did that Monſter

Dives qui fieri vult, & cito vult fieri. Juvenal.

Satius enim eſt à me vos demergi, &c. Plutarch.

ſter of impurity, to ruine and drown their Souls in *perdition*. *De Loier* tells us that St. *Frantis* his Image, at *Lyons*, ſet on a Tower, by reflection of the ſmooth and even ſurface of the Clouds, ſeemed to be in the *Heavens*. The deluded *fancy*, wealth and plenty of rich Worldlings may reflect and repreſent them to themſelves and others highly advanced; and in a region of *bliſs*, whilſt in *reality* they are *low* and *miſerable*, being without *God*, the *true Patrimony*, without whom, were there as many Worlds as *Epicurus* dreamt of, all their *wealth* would be but *poverty*; yea, without God, *Heaven* it ſelf is but a *poor fortune*. But though the carnal and covetous man hugs his wealth and treaſure as the *chiefeſt good*; thinks more of his *Gold* then of his *God*, for whoſe head the Apoſtles pious admonition is too melancholly a Theorem, *that he can carry nothing out this World*, but muſt go away poor and deſpicable, like the great *Carthaginian* in his pitiful Sculler:

——*Modo quem fortuna favendo*
Congeſtis opibus domiſque referſit opimis,
Nudum Tartaria portarit Navita cymba.

Though, I ſay, he hugs his wealth, and makes his *firſt* Petition for *dayly Bread*, inverting the method of this ſacred Prayer,

Heliogabalus. *c* 1 Tim. 6. 9.

Omnis mihi copia quæ Deus meus non eſt, egeſtas eſt. Bern. *Divites facultatibus ſuis alligati magis aurum ſuſpiciunt, quam Cælum.* Minut. Octav. *De Annibale* Silius Ital.

and the order of *Isaac*'s blessings, preferring the fatness of the *Earth* before the dew of *Heaven*; yet let us by a diviner method in our Petitions, and according to the just worth and excellence of things, first seek βασιλείαν τῦ Θεῦ, *the Kingdom of God*; beg grace to do *his will*; and then it may be lawful for us to seek ἄρτον ἡμῶν τὸν ἐπιούσιον, our *dayly Bread*; to supplicate for temporals: always provided, we make them subservient to Gods glory, to the interests of holiness and Religion; and for this we have Christs warrant and authority in this Prayer.

2. *Obser.* The word δὸς, *give*, affords us this Observation, *That all the necessaries of life are derived to us from the free munificence and bounty of God.* Here is the Mine and *Treasure* whence all good comes; the Clouds and *Limbeck* above *distil* and drop, the receiver *Earth* below *fructifies*, and the *Seasons* have their *vicissitude* by Gods appointment. We are *dependent* Beings, and owe our nature, life, and the conservation thereof, to the gracious influences of his favor and bounty: Like *Martial*'s Fly, of no worth or value, but for the rich Amber, that the munificence of God hath cast upon us; both small and great things come from him. The least and most distant Vein and Artery is replenished from the *Heart*; the *Twilight* is from the Sun, as well as the brighter *Rayes* that

that guild the Earth and the Meridian ſhine: ſo the leaſt *Crumb* of our dayly Bread is Gods gift, as well as *Grace* and the great invaluable *Donatives* of Heaven.

Hence the Propher pathetically confeſſeth his own poverty and dependency upon God, *Ham ve ebion*; that is, I am *poor* and *needy*, or *afflicted* and *needy*, (as the *Interlineary* renders it) but *the Lord careth for me*. As if he had ſaid, I am ſore wrung with wants and diſtreſſes, out of all capacity to effect my own relief, yet ſure I am, *Gods paternal care* and providence will ſupply all. He profeſſeth himſelf to be Gods Beggar; and accounts it not *ſhame*, but *honour*, to be Alms-man to ſo great an *Almoner*, who diſpenſeth his *royal* favors with ſuch a generous fatherly *freeneſs*; whoſe *bounty* maintains the *gaudy equipage* and *ſplendor* of the *Court*, as well as the meaner and *obſcurer* ſtate of the *Cottage*. Pſal. 40. 20.

The abſolute ſoveraignty, right and propriety of all things belongs to God; and the leaſt as well as the greateſt excellencies in the Creatures are his *gifts*, and the *emanations* of his *bounty*; and do as much depend upon him, as the Figure in the Glaſs doth upon the Face that cauſeth it; or as the Stream doth upon the Fountain: If God doth not *give*, we muſt abide in *want*; our Ciſterns are empty, unleſs fill'd with his James 1. 17.

Showers. Hence 'tis excellently noted by *Solomon*, that be a man never ſo *wiſe*, yet he may want *bread*; and that wealth and af-
Eccleſ. 9. 11. fluence is not always acquired by *men of skill and underſtanding*. Thus our ſupplies and reliefs are not the fruits and productions of our own arts and contrivances; if the Lord doth not graciouſly influence upon our labors, they are quite loſt and evirtuated. Hence the Prophet ſays, *It is loſt labor*; and as the *Septuagint* have it, εἰς μάτην, *it is in vain to riſe early, and go to bed late*, &c. The hardeſt *flint* is ſooner broken with an hammer of *glaſs*, then the *leaſt* of our wants can be ſupplied by our *own* endeavors: the leaſt frown and *check* of God will evirtuate Heaven and Earth, hinder their proper efficiencies, change their na-
Lev. 26. 19. tures; the one will become *Iron*, the other *Braſs*, both incapable of imparting any good to us.

But the ſuperfluity of the rich Worldling, (who *is* no *Vacuiſt*, but altogether for a *Plenum*, whoſe Garners, Cellars, *&c.* are already full, furniſh'd with proviſion, not only for days or weeks, but *many years*) may perhaps prompt him to think this *Petition* improper for his *Devotion*, as unſuitable as *Magnificat* for *Mattins*: I muſt therefore tell him, the word here *Give*, imports not only the *Donation* of thoſe things we *want*, but

but also the *Continuation* of those things we *have*, together with Gods Benediction upon them; and by consequence implying the removal of the *inconveniencies* of this present life, and whatever oppoſeth the *comfort* and *tranquility* thereof. Consider the mobility and uncertainty of worldly enjoyments; they are often as unstable as the Meteors in the Air. What the *Father* said of the Reign of *Julian* the Apostate, *that it is a little Cloud, which will soon pass away*, is very applicable to the *wealth* and treasures of many; a thousand casualties may intervene and hinder our use of what things we possess; or take them away from us, or us from them. The *Amalekites* and their great *Spoil* were soon parted; their dancing and *reveling* quickly turn'd to *howling* and *trembling*. The ominous *fingers* and fatal *writing upon the plaister*, surpriz'd the proud *Assyrian* in the ἄκμη and highest flow of *jollity*. Thus Riches often ring the *Changes*, and he that *feeds* others to *day*, may *beg* his food to *morrow*.

Athanasius.

1 Sam. 30. 16, 17.

Dan. 5. 5.

Hag. 1. 6.

Again, Wealth (if it be not impregnated and powerfully quickned with Gods blessing) is but paint, an evirtuated unprofitable substance, unable to *nourish*, *cloathe* or *warm* us: yea, without the favor of his blessing, Creatures are not only unprofitable, but often destructive and hurtful. These *Reasons*

Prov. 10. 22. Dan. 1. 14, 15. Psal. 78. 30, 31.

sons sufficiently shew this Petition to be no impertinence in the Rich mans *mouth*, but prove an equal necessity of its use to *Dives* as well as *Lazarus*. Here let me annex this Caution, that τὰ βιωτικὰ, these *outward things* are to be prayed for, not *absolutely*,
Mat. 8. 2. but *conditionally*; if God sees them good
Jam. 4. 15. for us, if they have no contrariety or repugnancy to his *glory*, or our *salvation*.

Use. To *conclude* this point: It informs us of the *impotency* and insufficiency of second causes, and teacheth us where to fix our affiance and dependence, and shews us the true source and origine of all *good*, and whence our supplies come. *Our dayly bread*, and temporal benefits, as well as *spiritual* blessings, come from God: When our wants are reliev'd by the hands of men, let us take heed of mistaking the *instrument* for the *chief Cause*; the usefulness of the *stream*, must not make us forget the kindness of the *spring*; nor the carresses and civilities of the *Steward*, make us unmindful of our thanks and obligation to the *Master*. Men are but the *Conduits* to conveigh Gods bounty to us; their hands had been *shut*, had not God *opened* them, and bid them *give*; and their bowels *flint* and *marble*, had not God melted them to tenderness and compassionate *sympathy*. In short, let us with all the expressions of gratitude praise the Lord when

when he gives, and when he withholds let us not repine; for since our supplies are without our *deserts*, 'tis good reason our wants should be without *murmuring* and *impatience:* which leads me to the consideration of the words, *Dayly Bread.*

We shall *first* explicate the Word. *Secondly*, note an Observation deducible from them.

1. *Dayly:* In the Greek 'tis ἐπιούσιον; *Chrysostom* expounds it by ἐφήμερον; some have render'd it *supersubstantial:* but *Grotius* notes it must then have been ὑπερουσίαν; ἐπὶ in compositions admitting of no such signification, and concludes a Grammatical necessity of deducing the word from ἐπιοῦσα, signifying *diem posterum*; that is, the *day following*, as *Ambrose* notes. This opinion is farther confirmable from the testimony of *Hierom*, who consulting the Hebrew Gospel used by the *Nazarens*, found there the word *Machar*; that is, *to morrow*, or the *day following:* But this Exposition seems to affront our Saviours *precept*, bidding us confine our thoughts to the *present day*, and forbidding the extension of our care to the *morrow*. It must therefore be observed, which is noted by *Hierom*, that the word *Machar* among the Hebrews, is not strictly taken for the *day following*, but *whatever is imminent, and to come*; as 'tis collectible Chrysost. *in loc.* Erasmus. מחר Mat. 6. 34. Buxtorf.

Exod. 13. 14, 19, 20. Jos. 4. 6. Prov. 27. 1. from numerous places in Scripture: therefore by ἐπιούσιον, which we render *dayly*, we are to understand *what sufficeth for the time and space of our life*; unknown to us, but known to God; not begging our heavenly Father to bestow all that at once upon us, (for that were an argument of distrust or avarice) but imploring his mercy and bounty to dispence it according to our need, *day by day*; being not over-solicitous for the time to come, but content with our present portion and dayly allowance.

Bor. 2. *Bread*, in Greek ἄρτον, coincident with the Hebrew לחם or the Syriack לחמא which signifies *food*, *sustenence*, &c. and particularly the chiefest thereof, *Bread*. So *Tab*. 1. 10. ἄρτοι τῶν ἐθνῶν, signifies the *food of the Nations*; it comprehends, as *Philo* notes, τροφὴν καὶ σκέπην, and is of equal extent and signification with *Victus* in the Civil Law; which, as *Ulpian* saith, is comprehensive of *meat*, *drink*, *raiment*, all the necessaries of humane life. The sense and importance of the words is, *Give us, O Lord*, such a portion of maintenance and provision as may best agree with our nature and calling; such as may support us in our pilgrimage here, and suffice for the remaining space of our life. Hence observe,

Obeserv. *That we ought to study a holy acquiescence and contentedness in every condition.* 'Tis a gross

groſs impudence, an inſufferable inſolence, when *Beggars* will affect to be *chuſers*: to repine at or diſlike free doles and diſtributions, or with a peremptory moroſneſs, to ſay, Let me have *this* or *that*, is very inconſiſtent with the language of craving, and will ſeem ſtrange Rhetorick out of a Beggars mouth: Therefore let your Petition for temporal things be conform to our Saviours direction, and ask bare neceſſaries, τὸν ἄρτον, *Bread* only; which by a ſynechdoche is comprehenſive of all ſuch things as are expedient for the reparation and ſupply of the decays and defects of our nature; for 'tis obſervable, that *Bread ſtrictly taken, is not uſed by all Nations.* Our *wants* and indigences are very variable and numerous, yet a Heathen hath reduced them all to theſe two, *food* and *covering*. So doth *Moſes* under the Law, referring all to *food* and *raiment*; and St. *Pauls* διατροφὰς καὶ σκεπάσματα is an exact uniſon, *Having food and raiment*, &c. Τροφὴ ἢ τροφή, σκεπάσματα, ἢ κοσμήματα, is the elegant obſervation of *Iſidore* on the place; food, not rarities; raiment, not ornament. Here is no countenance or protection for bold and wanton ſuits; we may beg *neceſſary* bread, not *ſuperfluous*: not the choiceſt manchet, delicacies, or ſuch things as (like *Amſiam* and *Tambor*) are the incentives of luſt. *Opponit panem libis & placentis.*

Scalig. exer. 292. 4.

Deut. 10. 18.

1 Tim. 6. 8.

Theophilact. in Orat. Dom.

Scalig. exer. 175.

centis. The Divinity we find in Heathen leaves, doth abundantly reproach and condemn the luxury and extravagance of many pretended Christians. A Philosopher could say, *He that can feed upon green herbs need not please* Dionysius: that is, he that can live on course fare, is free from any obligations to flatter any man. And *Epicurus* while he had but *aquam & offam*, a morsel of bread and a draught of water, fancied his condition to be so good and happy, that it might rival and equal the felicity of *Jove* himself: an expression one would think of too much moderation and monastical severity to come from *Epicurus*. But as *Tully* observed, the practices and *actions* of the *Epicureans* were better then their *doctrines* and expressions.

Cic. de fin. l. 2.

The Jews were instructed by their Rabbinical Doctors and Masters to pray for wealth, a state of plenty and splendor: the New Covenant promiseth us no such thing; and our Saviour here directly opposeth that sin and vanity, bidding us pray, μὴ τὸν πλοῦτον μὴ τὴν πολυτελείας ἱματίων, &c. ἀλλὰ τὸν ἄρτον μόνον, as *Chrysostom* descants on the Text; *not for riches, for sumptuous bravery and embroidery, but for bread.*

Dr. Lookwell.

τὸν χρημάτων ἔρωτα.

Chrysost. in Orat. Dom.

O my *covetous Soul*, why wilt thou *covet* what thy *God* hath not *promised?* why wilt thou *beg* what thy *Saviour* hath forbidden thee

thee to *ask?* Let them admire and look after the *riches* of this *World*, that have no right to *Heaven*; let no man think himself far from God and Heaven, because he hath but *Bread*, because *obscure* and poor. *Mercury* is nearest the Sun, though he be most obscure, and makes the *least shew*. The *first born* of the Sons of God (from whom Christianity derives it origine and institution) was born but to *such* a *condition*; 'twas not in a dress of *purple*, *pomp* and *splendor*, but *poverty* and meanness our God chose to shew himself in, being born in a *stable*, and through the whole series of his life he had not an *hole to put his head in*, nor his *Body* in when he *died*; but his Sepulchre was *Alms*, and the fruit of *Charity*. And the first notice of the most joyful *Birth* of this our blessed Saviour God communicated not to the *richest* sort of the Jews, which possess'd sumptuous buildings, liv'd delicately, and then carelesly lay in softs; but to poor *Shepherds*, who sure fared hard enough, suitable to their mean employment and poor lodging, which was no better then their Flocks enjoyed, reposing upon a *cold Turf*. Do not therefore covet superfluities, beg no more but *dayly Bread:* Bread for necessity, saith the *Syriack*, such as is conservative of life, and will maintain a consociation and fellowship of Soul and Body together:

gether: Sufficient to ſuſtain nature, ſaith *Beza* with the Greek *Scholiaſt.* Exult and thankfully rejoyce in the enjoyment of it; feed on it with as much contentation, as *Sampſon* did on his *Honey comb*; and ſay with *Jacob, I have enough*; eſteeming it ſufficient to carry thee, through thy ſhort Pil-
Luke 15. grimage here, to thy *Fathers houſe*, where thou ſhalt enjoy affluence and Bread *enough.*

Before I cloſe this point, I muſt note to you, that as well the *food* of the *Soul*, as that of the *Body*, is within the verge of this Petition: When we pray God to give us ἄρτον ἐπιούσιον, *dayly Bread*, we pray that he would ſupply the wants not only of the *Body*, but the *Soul* alſo; that he would give us not only *earthly* but *heavenly* bread, the bread of *Angels*, the bread of *Heaven:* To
Pſal. 78. this purpoſe *Cyprian*, *Tertullian*, and others
John 6. interpret the *Petition*; The *Word* of God and
Job 23. *Grace* is the Souls *food*. *Job* found ſuch a pleaſing guſt and ſweetneſs in it, that he eſteem'd it more then his appointed food.
Pſal. 19. 10. The ſweet diſtillation of the Honey-comb is inſipid, and hath no ſweetneſs to it. O therefore pray with importunity and fervency of ſpirit, not only for that *bread which periſheth*, but more eſpecially for that *hidden Manna* that God hath promiſed to us, even *Chriſt* and all his Benefits, which

will

will nouriſh our Souls unto eternal life: And ſince the *wants*, the leanneſs and decays of the *ſoul* are *worſe*, and of more dangerous conſequence then thoſe of the *Body*; therefore 'tis your duty and intereſt to pray with greater earneſtneſs for *ſpiritual* food then for *corporal*.

Take we next a ſhort view of the importance of the poſſeſſive, *Our*, which gives us this Obſervation,

That we muſt have as 'twere a right or property to the Bread we pray for. Here it may be demanded, How we may acquire a right to it? *Obſerv.*

1. 'Tis our duty to make the Bread *ours* by our aſſiduity, honeſt labors and endeavors in our vocation. God hath laid upon himſelf the obligation of a promiſe, to make our labors auſpicious and ſucceſsful in order to ſupply our wants. *In the ſweat of thy brow ſhalt thou eat thy bread.* So again, *Thou ſhalt eat the labor of thy hands.* The Apoſtle aſſerts his induſtry, and vindicates himſelf, and fellow-laborers, from all imputations of ſlothfulneſs, ſaying, They *did not eat any mans bread for nought.* And at the tenth verſe, he ſaith, *He that will not work, let him not eat.* The Bread we eat muſt be earn'd with the ſweat and induſtry of the hand or head. Thoſe who ſwim in affluence, and whom Gods bounty hath furniſh'd, not only with

Gen. 3.
Pſal. 128.
2 Theſ. 3. 8.

with *neceſſaries*, but *ſuperfluities*, muſt not think themſelves priviledg'd from labour and employment; they ought to be doing ſomewhat whereby the world ſhould be the better. The Law of *Mahomet* obliges the Great Turk himſelf to exerciſe ſome Trade. So *Solyman* the *Magnificent* (that expreſs'd ſuch furious threats againſt Chriſtendom) employ'd himſelf as a Tradeſman in a work very ſubſervient to his Military deſign, to wit, in making of Arrow-heads. What *Seneca* ſaid to this purpoſe, ſhould cloathe many Chriſtian faces with a bluſh; he profeſſed, he had rather be *ſick* in his bed, then out of *employment*. *Riches* and *greatneſs* afford no juſt countenance or protection to *idleneſs*; *Paradiſe* it ſelf was a *Work-houſe* as well as a *Store houſe*. O therefore let us not be idle upon the Earth, or think that we are ſent hither only to *eat* and *drink*, like Flies and Mice; *Fruges conſumere nati*.

2. We ought to make it ἄρτον ἡμῶν, our bread, by invocating the Lord, and praying him to confer a bleſſing upon the Creatures; and in ſo doing, the promiſe of God gives us an undoubted certitude, that the bread ſhall be ours. *Open thy mouth, and I will fill it.* Let us hence be caution'd, that no *crumb* of the bread we eat be acquired by *rapine* or oppreſſion, *deceit* or circumvention.

Pſal. 81. 11.

vention. They that eat the *bread of violence*, Prov. 4.
or *the bread of deceit*, do not eat their *own*, 17. 20. 17.
but *anothers* bread.

Again, we ought, with the greateſt abhorrence, to deteſt the practice of *Eſau*, and Gen. 2. 5.
the prophane *Atheiſt*, that fills his belly with Bread, without calling upon God, without *invocation* and *thanksgiving*. Believe it, that Bread which ſuch profligate contemners of Gods bleſſings do eat, though it may be healthful, yet it is not ſanctified; it may be able to nouriſh their *bodies*, and make them fat and vegete for a while, but it will bring a macerating Famine, an *Hypocratical face*, and an ugly leanneſs to their ſouls, and prove a poiſon to them.

I ſhall conclude with a curſory glance by way of *Exhortation* on the other particulars. Let the word σήμερον, *this day*, teach us to repeat and renew our petitions to God for neceſſaries, with freſh devotion, with new fervor and *earneſtneſs* of heart and ſpirit; remembring that we cannot ſubſiſt one day, yea one minute, without the benign influences of Gods favor and bounty. Further, let the *hodie* inſtruct us touching the *uncertainty* of *life*; that our life conſiſts not of *Ages* and Centuries, but of *Days*; that we are ἐφημεροβίοι, as *Diogenes* was wont to ſay of himſelf; and ſhould, as *Quintilian* ſpeaketh of Birds and Beaſts, *in diem*

diem vivere, depend upon Gods care, beg the ſupply of our *preſent* want, and not be anxiouſly ſolicitous for *futurity*; we may
Luke 12. not ſay to our Soul, *Thou haſt enough laid up for many years.* We ſee by the fatality of that example of preſumption and ſecurity, what may fall out; but to prevent miſapprehenſion, let not ſloth and idleneſs think I plead its cauſe, or am become its Advo-
Prov. 30. cate; for the ſlothful are ſent to learn wiſdom of the Ant; and our *Saviour* himſelf, charging that what *remained* ſhould be *ſaved*, and nothing loſt, commanded us to be frugal and provident, and not with a ſupine neglect to caſt away all thoughts of time to come: Therefore by the word *dayly*, our Saviour only condemneth μεριμνὰν, an anxious immoderate care for worldly things, ſuch as is inconſiſtent with dependance upon Gods care, and not that πρόνοια, 1 *Tim.* 5. that honeſt and moderate care whereunto every man is obliged for the maintenance and ſupport of his family.

Laſtly, Conſider that the word ἡμῖν, *us*, doth teach us to ſhun an *uncharitable* ſingularity in our devotionals, and to take heed of denying our Neighbor a ſhare and intereſt in our prayers; for it is not *give me*, but *give us*. And as we ought to pray for the ſupply of *others* wants as well as our own, ſo alſo to communicate of our ſuperfluities

for

for the *ſuccor* and relief of others. To withhold or deny relief to the neceſſitous, *when it is in the power of thy hand to do*, is not only *uncharitable*, but *unjuſt*; for the Poor have a right and intereſt to the ſuperfluities of the Rich, to what they can conveniently ſpare: nay, their right may ſometimes extend ſomewhat beyond the line of our conveniency. To ſupply their needs when we are capacitated to do it, is not ſo much an act of *Favor*, as the execution of a *Duty* we owe to God; who hath commanded, that their *neceſſity* ſhould be ſupplied with others *diffuſions* and plenty. And all the reaſon in the world; for if thou be rich; remember *God* made thee ſo; He could have made thee poor too, and ſubjected thee to a condition of nakedneſs and hunger, if he had pleaſed. In reference to God, thou art not Lord or *Maſter*, but *Steward* of thy *Wealth*; and by conſequence obliged to expend and lay it out according to his *commands*; whoſe expreſs and ſtanding order it is, to *diſtribute to the needy*. If therefore thou wouldſt avoid the eternal horror and confuſion that will attend an unjuſt and uncharitable *account* at the laſt day, do not ſhut thy hand, nor harden thy bowels againſt the Poor, but contribute to the ſupply of their needs with *ſpontaneity* and *chearfulneſs*; eſteeming acts of Charity not a *task*, but *duty*; not thy

Prov. 3. 27.

Prov. 22. 2.

2 Cor. 9. 7.

trouble, but *delight*: rejoycing as much in communicating thy *reliefs* to the *Poor*, as *Scaliger* did his *knowledg* to the *Ignorant*: *Gaudeo enim, ſi quæ ſcire mihi perſuadeo, cognita eſſe omnibus intelligam.*

Multum intereſt inter materiam beneficii, & beneficium, itaque nec aurum nec argentum beneficium eſt ſed ipſa tribuentis. Sen. *de* Benef. Scalig. *exercit.* 308.

In fine, let us then with zeal and fervor every day pour out our petitions, to our heavenly Father, for our *dayly Bread*; and make dayly and humble acknowledgment of his bounty: Let us *firſt ſeek the Kingdom of God and his righteouſneſs*, and we may aſſure our ſelves, he will not only give us *earthly* Bread, and a competent ſupply of *temporal* wants here, but will alſo feed us with the *Bread* of *Heaven*, and with the graces and influences of his bleſſed Spirit; nouriſh our Souls unto eternal life, and at length will take us to himſelf, where we ſhall be fed with ſuch ample doles of his glorious Bounty, that we ſhall hunger and thirſt no more.

Mat.

Mat. 6. 12. Luke 11. 4.

And forgive us our Debts, as we forgive our Debtors.

THis Petition is linked to the other that immediately precedes with the copulative καὶ; in the three first Petitions we find no such ligament or connexion: The *reason* given by some (which indeed seems plausible and judicious) is, That the former Petitions are *connatural*, homogeneal, and of the same kind, having a natural consequence, and immediately relating to the *honor* and *glory* of God: The three latter are heterogeneal, of *different kind* and nature, and therefore connected and coupled together with the copulative *And. And forgive us*, &c.

The words easily run into a *Dichotomy*, or two parts. *First*, A *Petition*; *Forgive us our debts*. *Secondly*, The *condition* or qualification which is absolutely essential and expedient in order to make the Petition effe-

ctual; *As we forgive our Debtors.* So that we are not capacitated or diſpoſitively fitted to receive *remiſſion*, without we firſt *remit* our Brethren. The firſt (ὡς) in this ſacred Prayer, relates to the *imitation* of Saints in Heaven, but here it imports no *imitation*; for it would be little comfort to us, that God ſhould imitate ſo *imperfect* a Copy, and circumſcribe and *limit* his *mercy* and *forgiveneſs* within ſuch *narrow* bounds: or more plainly, that God ſhould no otherwiſe *forgive us*, then we forgive our *Brethren*. But, as I ſaid, it imports the *condition*, which will make us capable of *forgiveneſs*.

According to the ſentiment of ſome, the words are argumentative, and confirm the Petition; the Argument being drawn partly *A ſimili*, from Likeneſs, thus, *we* forgive *others*, therefore *God* likewiſe will forgive *us*. And partly *A minori*, from a leſs probability to a greater; to wit, If *we* that have ſcarce a *drop* of mercy, forgive the indignities and offences done to us by our Brethren, much more will *God*, who hath an *Ocean*, an inexhauſtible Treaſure of *Mercy*, remit us our Treſpaſſes.

The moſt important Obſervables conſiderable in the words, may be comprehended in theſe following Propoſitions:

1. *Obſer.* *That Sin is the worſt and greateſt Evil.*

Before I enlarge this Point, firſt, obſerve why

why *Sins* are called *Debts*. *Debitum in Scripturis delicti figura eſt, quod proinde judicio debeatur & ab eo exigatur.* They are ſo called metaphorically, and becauſe of the analogy between *Sins* and *Debts*. We were indiſpenſibly bound and oblig'd to perform exact and entire *obedience* to God and his Laws; and in default of obedience, to endure the penalty, that is, an eternal *curſe* and malediction. Hence then *Sins* are denominated *Debts*. 1. Becauſe they imply a *privation*, defect, or want of that *rectitude* and obedience which by Law and Juſtice we owe to *God*. 2. Becauſe they introduce and carry with them an obligation to *undergo* eternal *Torments*: And thus *Sins* are called ὀφειλήματα, *Debts*, and *Sinners*, ὀφειλέται, and ὀφειλέται, *Debtors*. So the Hebrew word חַיָּב ſignifieth not only a *Debtor*, but alſo a *Delinquent*, or Offender obliged to puniſhment. To return to the Propoſition, *That Sin is the worſt and greateſt Evil.* The truth of the Propoſition is inferrible from this, That our bleſſed *Saviour* here teacheth us to deprecate this *evil alone*, and none other; but more particularly, Sin is the greateſt Evil.

Grotius in loc.

Deut. 27.

Dan. 1. 10.

1. Becauſe of its direct *contrariety* and oppoſition to the *chiefeſt good*. 'Tis a good Topical maxime, *Quod à ſuo contrario longius abſcedit, illud eſt magis tale.* The fur-

ther any thing receedes from its contrary, the greater is the contrariety between them. So *White* is most opposite to *Black*, because it hath no mixture thereof, and stands at the greatest distance from it: So *Sin* hath the greatest contrariety to the chiefest *good*; that is, to the *image* and sanctity of God; yea even to God himself, whose blessed will, Sin (as much as lieth in it) doth oppose and violate. Is it not then the greatest Evil, since it hath so hostile and malignant an influence against the greatest Good? The *Fire* doth not with greater violence oppose *Water*, than *Sin* the Laws of Goodness and *Holiness*; it labors to destroy all the lineaments of *virtue*, to deface the fairest and best pieces of Holiness with dirt and *deformity*: This antipathy is conspicuous in the *least* Sin, as well as in the *greatest*; as there is the same *roundness* in a *little* Globe as in a *great* one; and a drop of Poison is truly and essentially Poison, as well as the whole cup: hence you see that Sin is a most grievous Evil, and of the greatest magnitude. To prove so trite, so clear a Truth with Divine Testimonies, would be as great an impertinece, as to hold you a Candle to shew you the Sun.

2. To open more windows, and give you a clearer discovery of this *Truth*, consider those most *malignant*, *mischievous* and *deplorable*

plorable effects and productions wrought in our ſelves by *Sin*: Could any Enemy have expreſs'd more hoſtility, ſavageneſs and cruelty to mans nature? hath not *Sin* rob'd us of all our *excellency* and perfection, ſpoil'd us of our *Pearls* and *Jewels*, and left us nothing but husks and *ſhells*? It hath deſtroyed the moſt aimable beauty and ornament of Divine order and perfection in us; and hath introduced and brought upon us a moſt miſerable atoxy, deformity and deſolation; it hath made us a kind of [*Terra damnata*,] and hath evirtuated, and as 'twere Chymically extracted all *good* from us.

God created Man [*Betſalmo*;] that is, *ad Imaginem ſuam*, as *Pagnine* renders it; but more conſonant to the Original, *in Imagine ſua*, as *Arias* notes; that is, *in his own Image*. Now, hath not Sin totally polluted and *defaced* the Glory of this Image, which the Divine and unerring Penſil had ſo accurately drawn? It hath ſubverted and deſtroyed our Primitive and Original Juſtice, turned the Rectitude and Integrity of our Nature, into Crookedneſs and Iniquity. Though man in his firſt Creation was *totus diaphanus*, and like a Chryſtal-glaſs, bright and tranſparent, repleniſhed with Divine light, having the *Law* of God engraven in his *heart*, for the conduct and *rule* of his

Ephes. 5. 8. Obedience; yet Sin, like a poisonous Mineral *damp*, hath *put out* this light, and brought a thick mist, a *Gregorian* or *Cimerian darkness* upon the *Soul*; it hath blinded the *understanding*, perverted the *will*, and dissolved the *harmony* between the affections and reason: So that our nature is degenerated into a vile and bruitish condition, as the Prophet intimateth, *So foolish was I*, and ignorant, *I was as a Beast before thee.* To this purpose you may read *Jer.* 4. 22. where you have the character and description of man in the state of nature and unregeneracy: He is said to be *evil* in the Hebrew, the *Septuagint* render it ἄφρονες καὶ ἀσύνετοι, that is, men are naturally *foolish*, stupid, void of all solid salutary knowledg. In the close of the verse they are said to be *Hachamim*, wise and *sagacious to do evil*, but to *do good*, *lo jadahu*, they have no knowledg: And now I hope there can be no cause to hesitate or question the truth of the Proposition; I shall only name one reason more.

Scalig. exercit. 259.

Psal. 73. 22.

3. Sin is the greatest *Evil*, because it creates to us the greatest *woe* and *misery*; it subjects us unto the eternal wrath of God, and everlasting burnings; which we must have endured to all eternity, had not the blessed *Jesus* given himself a ransome for us; the engrained stains and slurs which sin hath made in our Souls, could never have been

fetch'd

fetch'd out, but by the blood of Chriſt that ſpotleſs Lamb. Hence we may learn what manner of *debts* ſins are, that they are of ſuch unconceivable weight and greatneſs, that we muſt ever remain *Inſolvents* upon our own ſcore, being as uncapable to make reparation and ſatisfaction to Gods *Juſtice* for them, as the *pooreſt Bankrupt* to diſcount for *millions*.

Again, we ſee the ſin and folly of the *Atheiſt*, the prophane and profligat perſon that prides himſelf in his ſhame, his vaſt debts and poverty; and like the *Negro* glories in his *blackneſs* and deformity; whoſe deſperate boldneſs will dare commit the greateſt ſin and debauchery with laughter and drollery. But let the *Atheiſt* careſs himſelf in his Frenſie, rejoyce in his goodly Inheritance of *lyes*, *vanity*, *and things wherein there is no profit*: let him inſult, ſcoff on, and ſay, that ſin is but a triffle, we are ſure 'twas the *Father of lyes* told him ſo. If that which *ſeperates* from the *chiefeſt good*, *hides* the *face of God*, poiſons an infinite maſs of love and mercy, and turns a *Saviour* into a *Deſtroyer*, be a *triffle*, what is it to be a buſineſs of the greateſt and moſt *dangerous importance?* He can ſooner look with one eye upward the other downward, or blow out the *Sun* with a *breath*, then be able to ſcoff or droll away the nature of things,

Jer. 16. 19.

Iſai. 5. 29.

things, and trample *Truth* into *Error*. Truth ſhall ſtill remain Truth, when Atheiſtical mirth and drollery ſhall be turned into *weeping and gnaſhing of teeth.*

Laſtly, of all Evils *Sin* deſerves our greateſt hate and abhorrence: O then exert your utmoſt diligence and endeavors in oppoſing ſin and ungodlineſs, that hath plung'd you in ſuch an Ocean of Debts and Miſeries; look on it with an hoſtile angry aſpect. If the *Serpent* but get in his *head*, he will ſhortly wind in his whole *body*. He plays no ſmall game, the mark he ſhoots at, the harm he intends us, is no leſs then our *final deſtruction*, how contrariant, modeſt or ſpecious ſoever his pretenſions may ſeem to be. Therefore let St. *Peter* be our Orator, *Reſiſt the Devil* without expoſtulation, and throw water on the fire of Temptation, though it ſeems to court you but to a ſmall ſin. A *Cloud*, though no bigger then a mans hand, hath enlarg'd and diffus'd it ſelf to ſuch vaſt dimenſions, as to cover the face of Heaven, and darken the whole *Hemiſphere*; he that falls from the top of a Ladder, is not like to ſtop at the ſecond or third round; the *leaſt* Sin hardneth the heart, and gradually diſpoſeth it to *greater* offences; as *little* breaches introduce *greater*, and *ſmaller* wedges make way for *bigger*. A Fire at firſt riſe inconſiderable, and as eaſily extinguiſh-

1 Pet. 5. 9.

able

able in appearance as the flame of a Candle, hath at length triumpht over the mightieſt oppoſitions and reſiſtances of *Art* and *Power*, and turn'd the bravery and *magnificence* of Palaces and Cities into confuſed and deformed heaps of *Duſt* and *Aſhes*. *Jackal* is conducter to the *Lion*, and the little *Muſculus* goes before the *Whale*; how often hath a ſleight Bruiſe introduc'd a *Gangrene?* and the ſcarce viſible wound of a Thorn, by neglect, occaſioned the exciſion or cutting off a *Leg* or *Arm?* The motion of Sin is like that of heavy Bodies towards the Centre, which perpetually *improve* their impulſe, increaſe their ſwiftneſs, and tranſmit *unequal* ſpaces in *equal* times. *Evil* is quick in growth, and like the *Muſhrome*, young and adult in a *night*; therefore check the firſt motions of Sin, cruſh it in its weaker and more reſiſtleſs *infancy*; and live by *Solomon*'s Rule, *Give not water paſſage, no not a little*; leſt by neglect or indulgence, a few *drops* may improve themſelves to a *Rivulet*, and that again in a ſhort time into an irreſiſtible *torrent*. Once more, ſtrive to ſilence Sin, as our Saviour did the Devil, and ſuffer it not to ſollicite thee. If it be *importunate*, give it no *anſwer*, as *Hezekiah* would not *Rabſhakeh*; ſhut thy ears againſt its charms; paſs them by as unconcerned, as *Ulyſſes* did the *Syren*'s Songs and catching Airs;

Facilis deſcenſus Averni. &c. Virg. Gallend.

Airs; or give it a ſhort and a ſowre anſwer: Believe it, this ſhall be no grief to thee hereafter, nor offence of heart, as ſhe told *David*; but aſſure thy ſelf, the contrary may procure much regret and ſorrow. But becauſe (notwithſtanding our diligence and pious endeavors) as St. *James* ſaith, *In many things we offend all*; and the moſt ſanctified perſons through infirmity, ſurreption, or violence of temptation, run into new debts, and are guilty of dayly tranſgreſſions; yet let us humble our ſelves, and heartily grieve for them, and the mercy of God through Chriſt will pardon all; which brings me to another obſervation deducible from the words.

2. *Obſer.* *That how great ſoever our Debts are, they are remiſſible and capable of pardon.* To command a Child to ask, and alſo to promiſe forgiveneſs of offences, and yet for all that to retain hoſtility in the mind, to ſhut up the bowels of his mercy in ſuch an unnatural practice, ſo foul impoſture, as the common ingenuity of earthly Parents diſdains and abominates. God bids us pray for pardon of our Debts, 'tis ὀφειλήμαϛα, Debts indiffinitely, putting no diſcrimination or difference, whether they be *Penny-debts*, or *Talents*, whether Fractions or great and round Sums. The word ἄφες, *forgive*, affords us aſſurance of forgiveneſs, upon

our

our humble addreſs and petition for it. Though our ſins are great, yet they cannot invalidate or deſtroy the Relation between *God* and *us*. He is ſtill our *Father*, and therefore his mercy and pitty is apt to flow to us by a kind of natural *reſultancy* and emanation; ſo that a Sinner may be bold to petition him for mercy, and ſay, *Etſi amiſi ingenuitatem filii, tamen tu non amiſiſti pietatem patris*. Though Lord I have loſt the dutiful obſervance and obedience of a Child, yet thou haſt not loſt the melting tenderneſs and affection of a Father. The good iſſues of *David*'s contrition and ſupplication may raiſe our aſſurance; we read in the ſame verſe that *David* acknowledged his ſin, and upon his prayer obtained *pardon*. If we in like manner make humble acknowledgements of our debts and obligations, the abundant mercy of God will cancel them all, and croſs the *black* lines of our *ſins* with the *red* lines of his Sons *blood*; for he is not only a juſt Judge, but a merciful Father alſo: ſo that there is no unſociableneſs or inconſiſtency between *juſtice* and *mercy*. Pſal. 32. 5.

The ſtupendious and infinite wiſdom of God hath ſo ordered this great and dark affair in Chriſt, that he can exerciſe his *mercy* in forgiving our ſins, without any violence or affront to his *juſtice*. God is ſaid to be *Channum verachum*, gracious and merciful; Nehem. 9. 31.

ciful; and *Exod.* 34. 6. *He is long-ſuffering, and abundant in goodneſs and truth, forgiving iniquity, tranſgreſſion and ſin*; which abundantly denotes that he is not inexorable, but naturally prone to diſpenſe his *pardons*, to indemnifie and remit the ſupplicant and *penitent* Sinner. The Prophet *Micah* runs by the ſame compaſs, very largely deſcribing the tranſcendent and unmatchable greatneſs of Gods mercy, affirming there is none like him. And in the cloſe of the verſe he ſaith, *Chaphete cheſed hu*; the interlineary renders it, *voluit miſericordiam ipſe*, others *vult*; that is, *he willeth mercy*: The Engliſh verſion ſeems beſt to expreſs the emphaſis of the Original, *He delighteth in mercy*. For as *Buxtorf* notes, *chaphete* ſignifies not only *voluit*, but *deamavit*, *delectatus*, &c. 'Tis as natural to God to ſhew mercy, as for the Sun to ſhine, or the fire to heat; his mercy is over all his works, 'tis infinite and commenſurate to his *eſſence*; ſo that not only ſmall, but the greateſt ſins come within the verge and compaſs of his mercy; take it from our Saviours own mouth, *All ſins, yea and all blaſphemies ſhall be forgiven to the ſons of men.* His mercy will cover all; as a dark opacous *Cloud* hides not only the *leſſer*, but the *greater* Stars; and as the Sea covers not only the ſmall Sand, but huge Rocks and Bodies of vaſt dimenſions.

Micah 7. 18.

Mat. 12. 31.

If

If therefore the helliſh *arts* and cheating opticks of *Satan* ſhall repreſent thy ſins to be infinite, and dreſs them with ſuch horror and aggravations, as may ſeem to exclude all poſſibility of *remiſſion*, oppoſe and fruſtrate his miſchief, by urging Gods fatherly invitations and commands to *ask*, and his gracious promiſes to *beſtow forgiveneſs*; by *reminding* the abſolute righteouſneſs, infinite merits, and ever-prevailing interceſſion of Jeſus Chriſt thy Mediator; who is ſo communicate of his benefits, that he hath expreſs'd a great diſguſt and diſlike of our remiſneſs in ſuing for them; *Hitherto have ye asked me nothing*; *ask and ye ſhall receive, that your joy may be full*: As if he had ſaid, as an Emperor once did to his Courtiers, *Quid eſt cur nihil petis?* what meaneſt thou to ask nothing of me? my favors have expected and waited your petitions, ask, that you may have no cauſe to complain of me.

Pſal. 50. 15. Mat. 7. 7. Joel 2. 32. John 16. 24. Severus.

O then let us flie to Gods mercy as our only refuge and ſanctuary; there we ſhall ſafely ſhelter our ſelves for ever from tempeſts of his wrath and fury, while the impenitent and *deſpiſers* of mercy ſhall be ſore ſtung and tormented with the cutting remembrances of their debts, and muſt endure the penalty, and be thrown into *everlaſting burnings*: Though we run into debts dayly,

dayly, yet if we dayly pray ἄφες, *forgive*, &c. and ſolicite Gods mercy through *Chriſt*, our *miſery* will prevail more with God to move him to *compaſſion*, then our *unworthineſs* to ſtir up his *indignation*; for 'tis through Chriſts merits only we muſt make our addreſs to God, and not as the *Phariſee* for his own unworthineſs; as *Agamemnon* for his Hecatombs, or *Chryſes* for his merits. Our bleſſed Redeemer *Jeſus Chriſt*, that good *Samaritan*, hath made no ſcanty but full reparation to Gods juſtice for our ſins, and diſcharged all our debts; and God for his ſake will cancel them all, like old inſignificant evidences, and will not impute them unto us. Thus the ſure way to obtain *forgiveneſs* of our debts, is dayly to *pray* for it, and, with a generous freeneſs, a melting *brotherly* tenderneſs and compaſſion, to ſhew mercy and forgiveneſs to *our Debtors*; which leads me to the *condition* eſſential and expedient in order to make the petition effectual, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, *as we forgive our Debtors*. Whence we collect this Obſervation,

3. *Obſer.* *If we will have forgiveneſs of God for our Debts, we muſt forgive our Brethren.* The completion and performance of this condition is indiſpenſably neceſſarily; if we forgive not, God will withhold his forgiveneſs. Of this truth (though it be conſpicuous

cuous enough, and appears without a vizard or diſguiſe in the Text) we have a fuller explanation, and a repetition *verſ.* 14, 15. *For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.* Matth. 14. 15. He that cannot in thoſe plain and naked teſtimonies apprehend an unavoidable and *hypothetical* neceſſity of forgiving his Brethren, in order to the obtainment of forgiveneſs from God, is ſo far from having a logical or diſtinctive head, that he is uncapable of the plaineſt *notions*; if we ſeriouſly perpend and conſider this condition, that God hath ſet us, 'twill appear to be eaſie, reaſonable and expreſſive of his fatherly goodneſs and mercy. Is it not equitable, *that we ſhould do as we would be done by?* is it not reaſonable that he who *implores* mercy, ſhould *ſhew* mercy, when he may and can do it? that he who prays the pardon and forgiveneſs of God, ſhould forgive his offending Brethren? ſure here is nothing in the condition required on our part, that hath the leaſt lineament or face of rigor and *ſeverity*; nay, is it not a ſmall matter that God requires of us? Take a more diſtinct view, and lay what concerns *us* in one ſcale, and what relates to *God* in the other, and we ſhall ſee which doth *preponderate*, and Matth. 7.

have a clearer discovery of the *reasonableness of the condition.*

First, let us parallel the Persons that forgive; is there not an infinite distance between them? *God* is an infinite Being, *Heaven is his Throne, the Earth his Footstool*; *Man* is but the work of his hand, a piece of Earth made of nothing, formed and quickned by his Almighty creative power; and by the perpetual influx of his power continued in its being, and preserved from regression into nothing. Now since God forgives, is it not good reason that man should forgive? shall a Worm, *dust and ashes*, esteem that condescention unworthy of it, which an *infinite Majesty* freely *stoops to?* Consider, *man* is a most heinous *offender*, guilty of infinite enormities; and when he forgives, then one Fellow-servant forgives another; οὐ πῷ ὁμοδούλῳ, ὁ δὲ θεὸς τῷ δούλῳ; οὐ μὴν ἰσοδύναμον ὂν μυρίοις κακοῖς, ὁ δὲ θεὸς ἀναμάρτητον ὢν, &c. There is no inequality between the persons, they stand upon a level; they do not specifically differ; they are both *men*, and they are both *servants*. But God is *impeccable*, infinitely pure and holy, *his judgments are right*; and when he forgives man, the *Lord* forgives the *servant*; here is parity, there being an infinite *distance* between *God* and *man*; and doth not then the sweet condescention of God in pardoning our

Chrysost. *in Orat. Dom.*

Psal. 119. 75. Lam. 5. 18.

our debts make the condition exceeding reasonable, that we should remit and release our Brethren. Further consider, men may be, and often are indebted one to an other; & mutual offences may have past between them, which lays upon them a greater obligation to *forgive:* but the case stands not so between God and us; we are all too too much in his *debt*, but he cannot be indebted to us; the execution and performance of all that is commanded us, cannot make God our debtor, or exalt us above the condition of *unprofitable servants. Qui nobis ipsis nihil à Deo meriti sumus, quibus Deus nullam gratiam, nullam mercedem debet*, &c. which doth farther evince the equity and reasonableness of the condition. Luke 17. 10. *Brugensis,*

Secondly, we have seen the parallel of the *Persons* forgiving, and shall in the next place examine the *debts* to be forgiven; and this, like a longer *Telescope*, will give us a fairer prospect of the reasonableness of the condition. 1. The *number* of our debts to God are more then millions, nay it exceeds the Theory of *Arithmetick*, and may prove a work for *Archimides* to compute them; our Brothers debts to us but *digits*, or hundreds. 2. Consider the *quality* of the debts; the debts we owe to God are *talents*, our Brothers but *pence:* What is a Penny to a Talent in bulk or weight? but as a *Molehil* Mat. 18.

Athos celat latera bovis Leminæ.

to Mount *Athos*, whose shade obscures the glory and lustre of places at the distance of almost an *hundred* miles. 'Tis said the Cities of *Campania*, from the top of the *Alps*, look like *Cottages*; so will the greatest of our Brothers offences against us, when compared with the least of ours against God: for from God we derive our being, our life, and from his infinite bounty all the good things we enjoy, whether in relation to this life or a better; all is his donative and free gift: Hence our *offences* against *God* are blended and stained with such monstrous *ingratitude*, as 'tis not possible one man can be guilty of towards another; for though *unthankefulness* is too familiarly practiced by one man to another, yet since the benefits and expressions of Gods bounty infinitely transcend what man doth or can *bestow*, unthankfulness to *God* must needs be the greater, and receive an unmatchable *aggravation*. Indeed a *seventh* in *Musick* will sooner become a *concord*, or a unison, *parallel lines* meet and make an *angle*, then the *offences* of our most *malicious* Brethren against us can equal ours against God. And now tell me, doth not the *excellency* of Gods person, the inferiority and *vileness* of ours, and doth not the preponderating and excelling greatness of our debts to God, beyond those of our Brother to us, make the

condition *reaſonable?* yea, ſo reaſonable, that we cannot without a *bluſh*, or ſhame, beg forgiveneſs on any other term or *condition*.

And now I hope I need not be your remembrancer to *admire* the ſtupendious condeſcention of God, and with all the expreſſions of gratitude to *accept* of the condition, and to render him your hearty *thanks*, that he is pleaſed to *remit* your Apoſtacy and diſobedience, and to releaſe you from the penalty of *eternal torments* upon ſo reaſonable a condition; that he vouchſafes to accept of your *Braſs* for his *Gold*, your Pebble for his Pearls; and for the ſorgiveneſs of your ſins, which coſt Chriſt ſo *dear* a rate, to accept the forgiveneſs you ſhew to your *Brethren*.

1. To conclude; it is obvious and evident then, how unreaſonable it is for a Sinner to pray God to forgive his ſins, to implore his favor, and the ſaving influences of his love and mercy, while himſelf retains an hoſtile, vindictive mind, an *Iron heart*, as *Hector* in *Homer* ſaid to *Achilles*, and covets to make his offending Brother a ſacrifice to his wrath; ſure the head that can affect ſuch monſtrous abſurdities is very ſick and diſtemper'd, and fit to be ſent *ad Anticyras*.

ἦ γὰρ σόι γε σιδήρεος ἔνδοθι θυμός. Homer. Iliad. 10.

2. Again, hence 'tis eaſily diſcoverable, how ſilly and fooliſh were the projections

of ſome ſinful Wits, who, as we read of them, being unwilling to forgive their Enemies, did balke and *decline* the *Lords Prayer*, and for the obtainment of Gods forgiveneſs, made uſe of other *Devotionals*, not inſerting ſo *hard* a condition as the forgiveneſs of their *Enemies*: But 'tis *in vain to ſpread a Net before the eye of the Bird*, to endeavor to elude the *Decrees* of *Heaven*, or to put a *fallacy* upon *Omniſcience*, and therefore thoſe wiſe Wits have wiſely deſcended into Hell. God hath ordained our forgiveneſs as a neceſſary antecedent to his remiſſion; 'tis *cauſa ſine qua non*: if we fulfil not the condition, God will not perform his promiſe.

Vindictam nec facto nec voto expetamus. Grotius *in loc.*

O ſuffer not the poiſon of malice, and deſire of revenge to dwell in your Souls; do neither *act it, nor wiſh it*; let the greateſt injuries inflame not your *Paſſion*, but *Devotion*; and fetch no other returns from you but *Prayers* and *Bleſſings*. A true *Chriſtian* Charity is of a large extenſion, and deſcribes ſuch a circumference as comprehends all men: If the wings of your *Charity* be ſo ſhort, that it will not carry you beyond the line of *Friends* and *Benefactors*, there is nothing Divine and Evangelical in it. This is ſo low a pitch, that even common *Heathens*, *Publicans* and *Sinners*, with their Buzzard-wings, can mount to it. Of

Cowards

Cowards in *Rome* 'twas wont to be ſaid, that there was nothing *Roman* in them: And of thoſe that will not love and forgive their *Enemies*, I affirm there is nothing *Chriſtian* in them. Charity is the inſeperable badge of Chriſtianity; and to *love our Enemies*, the grand dictate and *precept* of *Chriſt*, very frequently interſperſed through the *New Teſtament*. Matth. 5. 44. *I ſay unto you, love your Enemies, bleſs them that curſe you*, &c. To be a Chriſtian then, and not to love your Enemies, is a downright *contradiction*. Thoſe whoſe *ferity* and ſavage nature will afford no *obedience* to this *precept*, Chriſt will never acknowledg to be his *Diſciples*; nor will he beſtow on them any other reward or retribution, then *fire* and *brimſtone*; which as it is intolerable to *endure*, ſo it is impoſſible to avoid. A Fire that *torments*, but not *conſumes*; ſo *laſting*, that myriads not only of years, but *ages*, make no more approach towards an end, then a minute, or the leaſt diſtinction of time.

Ephes. 4. 32. Col. 3. 13.

Ejus adeſſe intollerabile, ejus abeſſe impoſſibile. Auguſt. *Pœnæ gehennales torquent non extorquent, puniunt, non finiunt corpora.* Proſper.

This *conſideration* duly perpended and weigh'd, methinks might ſtartle and fright you into Charity to your *bitterest Enemies*; and make you rejoyce and triumph as much in *forgiving*, as the greateſt Monſter of malice in the effectual execution of *revenge*. When ever therefore *Malice* ſhall

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court thy indulgence and entertainment, let this consideration interpose, and meditate upon *Theophilact*'s descant upon the Text: *Sic autem dimittet quemadmodam & nos, si vindictæ avidi & memores fuerimus, non remittet. Habet me Deus ut exemplar, & quod facio aliis, facit & mihi.* Remember then thy malice reflects a more hostile and destructive influence upon *thy self*, then upon thy *Adversary*; like a dangerous recoyling Gun, that but frights or batters the *feathers* of the Fowl, but mortally wounds the *Shooter*. The greatest harm thy malice can do thy Enemy, are but gashes and flesh-wounds, some transient temporal trouble, but thy self it ruines *eternally*; for thereby thou dost forfeit the forgiveness of God, lose the pardon of thy *sins*, and by consequence subject thy self to as much evil and mischief, as all the combined malice of *Hell* can wish thee: Thus the malicious man perisheth *eternally* by his *own* malice, as *Goliah* and the Roman *Marius* did by their own weapons.

Theoph. *in Orat. Dom.*

O do not then anxiously and maliciously resent the injuries and indignities done unto you: do not rival the envious *Russians*, whose subtile malice (as it is said) will conveigh some of his *own goods* into his house whom he *hateth*, and then accuse him for the *stealth* of them. Or imitate the *Corsi* and the *Flaminii*,

Heyl. *Geograph.*

minii, who perpetuate their malice, and continue their hatred to several descents. *Non à victorum Rabie Cunæ tutæ; non à memoriâ veteris cædis pronepotes, nunquam odium, nunquam animi immanitatem, nunquam spem futuræ deponunt ultionis.* That Maxime of *Cicero* sounds bruitishly, *Neminem læde, nisi lacessitus.* 'Tis the resolve of corrupt Nature, and her principal Secretary *Aristotle* proclaims it, saying, *That to be avenged of an Enemy, is more honorable then to be reconciled to him.* These passages, like Wens and *Excrescencies* in a comely *Face*, slur and stain the beauty of their *Moralities.* Much more Divine and Excellent is that of *Maximus Tyrius*, ὅτι εἰπέρ ἐστιν ἀδικίας πρὸς ἀδικίαν ὑπερβολὴ, ὁ τιμωρῶν τοῦ προϋπάρξαντος ἀδικώτερος. If one be more injurious then another, the revenger of injury is the more injurious; for hereby malice is perpetuated, and evil heightned and *propagated*: if evil be still compensated with evil, ποῦ στήσεται, as the *Moralist* saith, *where will it end?* Revenge hath been the rise and cause of the greatest Evils and Calamities the World hath seen: And injurious and revengeful Persons, after a long series and mutual return of injuries, may say as *Hannibal* did to *Scipio* of *Rome* and *Carthage*, *That it had been better for both they had never contended.* *Revenge* doth *exasperate* an Enemy, and provoke him to greater mischiefs;

Scalig. exercit. 261.

Max. Tyrius Dissert. 2.

Prov. 5. 1. chiefs; but *patience melts* an Adversary, and *allayes his wrath.*

To turn again and revenge, in Scripture-dialect, is not *courage*, but *savageness*; not Honor, but *disgrace* and loss of Victory: 'tis no more then what a Dog, a Boar, and pitiful Insects, *Bees* and *Wasps* can do. 'Tis bruitish to be sway'd and byas'd by passion, to be able to bear nothing; like *Simeon* and *Levi*, Brethren in iniquity, *who in their anger slew a man, and in their self-will digg'd down a wall.* O let us not imitate the vilest Creatures, but aspire to resemble our Mat. 5. *heavenly Father*, who lets the *Sun* to shine, and the *Rain* and influences of Heaven to *fall on his Enemies.* And remember that the *Lamb of God gave his Cheeks to the Smiters*, though he could have crush'd them into dust, and in a trice made them as invisible as the *Atomes* of the Air. The *reproaches* and indignities which the *Athenian malice* cast upon *Socrates*, did not disturb the inward quiet of his mind; when they had adjudg'd him to *die*, he bravely told them, *they had done but what Nature had done before them.* Sure he was not solicitous for what harm his Enemies could do him, since in a loud accent he cried out, *Anytus* and *Melitus* may take away my life, but hurt me they cannot. We need not value the *frowns* of *men*, while we enjoy the *smiles* of *God*; nor fear

fear the fangs and threats of malice under the protections of *Omnipotence*; and therefore though ſurrounded with the ſcorns and contempts of ungodly men, thou may'ſt fetch comfort enough from the favour of God, and triumphantly cry out,

Haud regi ſuperum contemptus alibo.

Again, let us conſider that the wrongs and diſcourteous dealings of our Enemies, may be productive of much *good* to us; for as a judicious *Phyſitian* of a poiſonous Viper can make a *ſalutary* wholeſome Medicine, and an ingenuous *Artiſt* with a crooked unſightly *Tool* frameth a ſtreight and *beautiful* Piece of work; ſo we may extract much benefit and comfort from the poiſonous hate and malice of our Enemies: For conſider, if there were not ſome to *offend* us, we ſhould have no occaſion to exerciſe this part of our charity and mercy in *forgiving*. Hence the *Prophet* ſaid, *It is good for me that I have been in trouble*. And when he parallels his Enemies to *Bees*, and not to *Waſps*, Pſal. 118. the reaſon is, for that although Bees have *ſtings* to *wound* and torment, yet they yield much *honey* alſo to *heal* and *refreſh*. And ſo, no doubt, *David* received *inwardly* great comfort, by means of the *outward perſecutions* and inſolencies of his Enemies; for by

by patiently digesting all affronts, and granting a full and absolute forgiveness of them; he had an undoubted *certitude*, a dear evidence, that his sins were forgiven of God.

In fine, let us thankfully acknowledg and adore the infinite munificence and goodness of God, that he gives us so great a *benefit* upon so *easie* a condition, a favor denied to the *Angels* that sinned. I say, an easie condition; for the *Rich man* hath no monopoly of this *charity*, the *Beggar* with his poverty is as capable of exercising his charity and mercy in *forgiving*, as the Rich man with his hords and plenty. Let your Souls for ever bless the Lord, who hath made the knowledg of so important a business, so easily attainable; you need not, like *Lucian's Icaro-menippus*, soar aloft, or climb up to Heaven, to know whether your sins are forgiven or no, or go down into the *deep*; for if you forgive your Brethren from your hearts, you may be *assured* God will forgive you: this is not *presumption*, but a *holy* and well grounded *confidence*. What ever affronts the malice of our Enemies can do us, let us heartily forgive them all; lest if we reserve a piece of the wrong in our mind, God will reserve a portion of his wrath for us; which will burn as low as the nethermost Hell. Let us not only *forgive*, but endeavor to *forget* them; in so doing we shall gain

1 John 3. 19.

gain an acceſſion and increaſe to our reward hereafter, when God ſhall at length free us from the miſeries of a *factious*, *envious* and *injurious* World, and tranſlate us to an *heavenly Inheritance*, where the arm of malice will be too ſhort to reach us; and where we ſhall enjoy an undiſturbed, perfect *bliſs*, *peace*, and *union* for evermore.

Mat. 6. 11. Luke 11. 4.

And lead us not into temptation, but deliver us from evil.

THE ſentiment and opinion of the Learned touching the number of Petitions in the Lords Prayer is no *uniſon*, but imports ſome *variety*. The *Neoterical*, or Modern opinion, reſts in the number *ſix*: but a late very learned *Prelate*, and one of the greateſt Luminaries that ever appear'd in the Firmament of our Church, hath ſaid, that the *Ancients* have alwayes divided it into *ſeven Petitions*, affirming that the words read unto you conſiſt of *two*. And as for thoſe

Biſhop *Andrews* on the Lords Prayer.

those that lessen the number into *six*, contracting the last *two* into *one*, that they have no warrant for it, and will find no easie difficulty to vindicate our Saviour from that *ταυτολογία*, *vain repetition*, and Heathen practice exploded and condemned, *verse* 7. I will not concern my self in the difference, but shall endeavor to present you with the genuine sense and importance of the words in some *Propositions*.

1. *Obser.* *It is our duty not only to implore Gods remission for sins past, but also to deprecate, strive and pray against sin and temptation for the time to come, and that God will not lead us into them.* This is collectible from the copulative καὶ, which chains this Petition to the former, as if it were not perfectionated and compleated without it; for a *sincere* supplication for forgiveness of sin, cannot consist with an intention of future perseverance in *sin*, but must naturally be attended with a hearty *deprecation* and resolution to oppose the solicitations and allurements to it for the *future*; So that it seems to be the product and consequent of the former Petitions, and to have such a dependance upon them as the *effect* upon the *cause*. In the tractation of the Point, I shall *first* offer at the *explication* of such particulars as seem to imply some *obscurity* or *difficulty*; and in the *second* place endeavor to present you with

with ſome *Reaſons* of the *Propoſition*.

Firſt, what is meant by *temptation*. *Temptation* is two-fold; either it is δοκιμασία, or elſe πειρασμὸς; between theſe there is a vaſt difference and contrariety; like *Eſau* and *Jacob*, the one is *ſmooth*, the other *rough*: their ends are as oppoſite as *Zenith* and *Nadyr*; the one is of *trial* and probation, the other of ruine and *ſeduction*; the one intends *good*, the other *evil*; the one hath *God* for its riſe and Author, the other *Satan*.

1. *Gods* temptations intend the experiment and trial of our *Graces*; of *Faith*, as in *Abraham's* caſe; of *Patience*, as in *Job*. He doth not make uſe of ſuch explorations and trials for his own ſatisfaction, or clearer diſcovery of the nature and quality of our Graces; (for what can hide it ſelf from his Omniſcience?) but he doth them in order to *promote* our *Grace*, to advance the conſpicuity thereof, and to publiſh it to *men* and *Angels*. We are no *loſers* then, but *gainers* by ſuch temptations; we *part* with nothing but what would be diſhonorable to *retain*. The *Sun* loſes nothing by his *Eclipſe* and the interpoſition of the opacous Body of the *Moon*, for this makes his light and comforts the more noted, and like a *Foile* ſeems to advance its *ſplendor*. *Gold* is but purified by the Refiners fire, and loſes nothing but its *droſs* and heterogeneous commixtures that Gen. 22. 2.

that embaſed its ſubſtance: ſo *Gods trials* and temptations by afflictions (though they ſeem grievous for the preſent, and expreſſive of his diſpleaſure) are all deſigned to do us good in our latter end; and the ſpring of them is Gods love and mercy. Againſt theſe kind of temptations therefore we do not abſolutely pray, but againſt the *evil* of them, that we be not overcome by them; for the tendency and deſign thereof is to make us happy. *Bleſſed is he that endureth temptation.* And again, *My Brethren, count it exceeding joy when ye fall into divers temptations.*

Deut. 8. 16.

Jam. 1. 2.

Hence it is that Saints make Tribulation the matter of their *Pæans* and Triumph; thoſe ſpiritual *Nightingales* ſing ſweeteſt, and purſue their *Hallelujahs* and devout *Anthems* with greateſt joy and zeal, when the *Thorn* is at the *Breſt*. Grace is ſtrengthned by ſufferings; *Thunder* doth rid the *Air* of infectious *Exhalations*; hard *Winter*-weather deſtroyes the Vermin, Weeds, and traſh generated by the ſultry heat and *Summer* of plenty and *proſperity*; bitter Potions purge out the morbifick humors that diſturb the harmony and *health* of the Body: ſo Troubles do but *refine* the Saints, and file off their ruſt and corrupt excreſcencies.

Rom. 5. 5.

2. The *temptation* then which we here deprecate, is πειρασμὸς, which tends to our ſeduction

duction and eternal perdition; againſt this we pray μὴ εἰσενέγκης ἡμᾶς, *lead* us not into it. This tentation is nothing elſe but an argument or motive to decoy and perſwade us to the commiſſion of ſin; this generally comes from the Devils Mint, and bears his ſtamp; he hath variety of Topicks, and ſpecious Arguments to this purpoſe; for he is the great Engineer and ſpring of all Evil.

1. The Learned diſtinguiſh temptations to evil into two ſorts: 1. *Human* temptations; thoſe proceed from the depravation of our nature, and do ſubject us to an unavoidable neceſſity of ſinning: The Apoſtle calls it the *infirmity of the* Rom. 8. *fleſh.* Againſt this we pray, that God would more and more enervate and mortifie the ſin that dwells in us; that he Rom. 7. would ſtill check and ſuppreſs its inſolence, rebellions and ſtruglings againſt the motions of his Spirit, and never ſuffer it to obtain any regency or *dominion* over us.

2. The other is, *Tentatio Satanica:* This is from without us, from the evil Spirit; his temptations are Engines of deſtruction, under what dreſs ſoever they appear: He ſometimes hides his *malice* and hoſtility, as *Joab* did to *Abner*, with outward careſſes and demonſtrations of love

and *friendſhip*; tempting us with glittering honors, and the embroyder'd delights and ſatisfactions of plenty and proſperity; for though he be the *Prince of darkneſs*, the hideous *Negro* and Meſſenger of *Hell*, yet he can appear in more ſpecious modes, and put on a greater variety of *faſhions* and *colours* than *Proteus* among the *Poets*, or the *Rain bow* in the Clouds.

Mille trahit varios adverſo ſole colores.

Scalig. exercit. 355. So in *Arabia*, he is not only commonly *heard*, but *ſeen* alſo in white, black and red *colours*; by prodigious Arts and impoſtures, 2 Cor. 11. 14. *he can transform himſelf into an Angel of light*, and pretend an embaſſie from Heaven to conciliate reverence and obedience to his Councels. And if he prevail not over us by thoſe ſmoother Arts and methods, he will make experiment of others that are more rough and formidable, and ſhew himſelf in a tyre more agreeable to his nature; like a *Lion* he will aſſault us with *terrors* and dangers, with the ſorrows, miſeries and calamitous attendants of adverſity. To make his temptations more prevalent, he doth Gal. 3. 1. βασκάνειν, *Gal* 3. by magical ways ſo deprave and *bewitch* our underſtanding, that we are apt to eſteem his *trifles* great treaſures, and to take Pebbles for Pearls;

or

or to conclude the dangers he threatneth to be fraught with more horror then they are; and, in a word, to believe his imaginary and idle *Ideas* to be Realities. Touching thoſe ſatanical deſtructive allurements and contrivances, that would decoy and betray us to eternal perdition, we here earneſtly pray μὴ εἰσενέγκῃς ἡμᾶς, O heavenly Father *lead us not into them*: which brings me to the explication of another particular.

2. What we are to underſtand by the words, *lead us not*, μὴ εἰσενέγκῃς ἡμᾶς, The vulgar Latine renders it [*ne inducas*] *lead us not*; receding a little from the propriety of the Greek, and expreſſing rather the ſenſe then the word; and therefore the *Interlineary* renders it [*ne inferas*] *bring us not*, &c. which may have this Expoſition, That God who knows our weakneſs and inability to withſtand the tempeſts of temptation, will not ſuffer us to be expoſed unto them, or to be brought into ſuch deſtructive ſnares and labyrinths, that we cannot extricate our ſelves. So *Cyprian* in an ancient *Latine* Tranſlation *reads* it (or as others think, *tranſlated* it) *ne nos patiaris induci*: Good Father, *ſuffer us not to be led into temptation.* So *Auguſtine*, *ne nos deſerendo inferri permittas.* God is often

August. *in* Orat. Dom.

often ſaid to do what he ſuffers to be done; the Idiom, or Language of Scripture, calling the *permiſſion* of God his *work: Inducere Deus dicitur, currentes ad crimina cum relinquit.* So the Civil Law ſays, he did this or that, in whoſe power it was that it ſhould not be done. The meaning then is, though the *World*, the *Fleſh*, and the *Devil*, be very active to ſeduce and tempt us, yet, O Bleſſed Father, do not thou leave us to our ſelves; do not deprive us of the ſpiritual armor, and defenſative of thy *grace*, and by forſaking us, *ſuffer* us to be *vanquiſh'd* by temptations: For to be *led*, to *enter*, or *fall* into temptation, is to fall in *poteſtatem & dominium ejus*, into the power and dominion of it.

Euthynius *in* 12. *Joh.* Chryſologus *ſerm.* 71.

Orandum ne abſorbeamur à tentatione. Theophilact. *in locum.*

Having now diſpatch'd the Explication, we ſhall in the next place give you a rational demonſtration of the point.

Matth. 26. 41. Mark 14. 38, &c. Grotius *in loc.*

1. It is our duty not only to implore Gods remiſſion for ſins paſt, but alſo to deprecate, ſtrive and pray againſt ſin and temptation for the time to come; *becauſe* otherwiſe we are not capacitated or diſpoſitively fitted for the obtainment of remiſſion; the reaſon is obvious, for where there is no abſolute abhorrence of ſin, there can be no forgiveneſs; and an abhorrence, or deteſtation of ſin, cannot con-

conſiſt without deprecation and reſiſtance of it; to hate ſin, and not to pray and ſtrive againſt it, are terms contradictory. If therefore we will have God to forgive our ſins, it is indiſpenſably neceſſary that we employ our utmoſt vigilance and activivity againſt temptations to come; that we beware we do not wittingly ſin afreſh, or provoke the Majeſty of God by reacting and repeating our former ſins and debauchery: for, as the Prophet ſaith, *If I incline to wickedneſs in my heart, the Lord will not hear me.* Pſal. 66. 18.

If we hold any dark confederacy with ſin, or have any ſecret tendency and affection to it, though not very diſcoverable in our *actions*, this will poiſon our *devotionals*, turn *duty* into *rebellion*, *piety* into *hypocriſie*; and 'twill be in vain to pray the Lord (to whom our hearts are as viſible as our faces) to forgive us our ſins.

St. *Jude* exhorts us to hate the *garment ſpotted with the fleſh*; to abominate whatſoever is any way of kin, or hath any reſemblance to impurity. So doth St. *Paul* admoniſh to abſtain ἀπὸ παντὸς εἴδους πονηροῦ, from all ſhew and *appearance* of *evil*. St. *Auguſtine* retracted his *Ironies*, becauſe of their analogy and reſemblance to *Lies*; thus 'tis our duty not only to grieve for ſin paſt, but to ex- Jude 23. 1 Theſ. 5. 22.

preſs an open conſtant *hoſtility*, an irreconcileable enmity againſt it for the *future*; remember 'tis ſin that ſtops the ſpouts of Gods mercy, imbitters an infinite Ocean of love, and puts us out of *Chriſts* favor and *protection*; therefore ſhun all the appearances of it, as you do the ſtems and *effluvia's* of an infectious Diſeaſe, or the Suſpicions of poiſon in your meat.

2. If having once obtained *Forgiveneſs* of Sins from the infinite mercy and munificence of our Heavenly Father, we ſhall again *return* to Sin, and *perſiſt* in it, we ſhall be guilty of the greateſt *Ingratitude* imaginable. Hath the mercy and tenderneſs of God pluckt us as a *brand* Zech. 3.3. out of the *fire*? as the Angel did *Lot* from the Conflagration of *Sodom*? Hath He brought us back from the mouth of *Hell*, from everlaſting burnings? *Pardoned* all our Rebellions, waſhed and made us *Clean*? And ſhall we again (notwithſtanding thoſe ſtupendious deliverances and gracious diſpenſations) run wittingly upon Precipices, and to the Gates of Hell? ſhall we engage in new Rebellions againſt ſo compaſſionate a *Father*; and with the Sow return again to the *mire*, and careſs our ſelves in the filth and ſquallor of ſin and impurity? *Do ye thus requite*

requite the Lord, O fooliſh people and unwiſe? Doth this ſute with the ingenuity of *Children?* Is not this to walk *Antipodes* to all the Laws of *Gratitude?* In a word, No unthankfulneſs can parallel the *Monſtroſity* of this: for ſince the Benefits and Kindneſſes God beſtows on us, tranſcend and excel all others; therefore the Ingratitude and the Contempt of them muſt be *Commenſurate*, and receive an unmatchable *aggravation.* Deut. 32. 6

Laſtly. Thoſe whoſe Sins are forgiven ought to exert their utmoſt *diligence* and activity in praying againſt, and reſiſting Sin; becauſe they are moſt expoſed to the *Tentations* that lead unto it. When the *Unclean Spirit* is gone out of a man, like the Needle in the Compaſs, he is reſtleſs and unquiet, and cannot well *Center* till he return again. His hoſtile Malice will be ſtill *fermenting* and contriving how to reduce him into tharldom again: putting forth his greateſt violence againſt ſuch as have eſcaped out of his hands: like the King of *Syria* and *his Captains*, that fought neither againſt ſmall nor great, but againſt the *King of Iſrael.* He earneſtly deſires to enter the liſts with them, as *Goliah* called out one to combate him. And if he can get them into his Gins again, he will take *other Spirits* with him, Mat. 12. 43. 1 King. 22.

and endeavour to make the Fort impregnable. He will keep them in severer Captivity, like a Goaler, that laies more loads of Iron on a Prisoner that is recover'd after escape. Thus the *Devil*, like *Laban*, doth not much disquiet those that acquiesce in his Service, and subject themselves unto him; but when once they desert him, or *flee* from him, he posts after them with all his fury; 'tis no longer a *Calm* but a *Tempest*, no *Peace* but *War*. *Pauls* Conversion and the *abundance of his Revelations* was quickly pursued with a Showr of *Temptations*. Satans Smiles and *Familiarity* turn'd into *Buffetings* and Hostility: the green and gaudy *delights* that pleas'd his flesh, became a *Thorn* to wound and torment it.

To shut up this point, since the Evil Spirit is full of Intrigues, as *Subtil* as he is *Malicious*, and will leave no stone unmov'd, that he may re-inthral such as are restored out of the state of *Sin*, into the state of *Grace*. Since his Fury & Ambition mostly pursues such Prizes, and is best satisfied with holy Sacrifices. Let us therefore most earnestly implore the tenderness and mercy of God, that he will not only forgive our Sins past, but also that he will not suffer us to be led within

within the Sphere of *Evil* Temptation: Or if we muſt undergo it, that he would ſo invigorate and ſtrengthen us with Grace and Spiritual Strength, that we may not *Oneri ſuccumbere*, faint or *ſink* under the cruſhing weight and preſſure of it; that he will not let the *fiery darts* of *Satan* mortally wound our *Faith* and Fortitude, cut the Sinews of our *Hope*, and turn it into *Deſperation*. That he will never let the Filth and Lime-buſhes of Temptations, ſo to bedable our wings that we may not flee out of them; but that, of his Fatherly Mercy, he would either reſtrain them, or aſſiſt us, and in all our Temptations make us a *way to eſcape*, that we may not be overcome by them. Our Bleſſed Saviour apprehending Satans Malicious and reſtleſs Endeavours to caſt dirt upon, and deface the beſt and choiceſt *Pieces* of *Piety*, did moſt affectionately admoniſh them, *Watch and Pray that ye enter not into Temptation*: the *Strongeſt*, of himſelf, is but *weak* and defectible, and cannot withſtand *Temptation*. Since then the Apoſtles themſelves, who were endowed with ſo great *Grace*, with Divine and *Miraculous* Accompliſhments: Since Citadels ſo well Hemm'd and Wall'd about, ſo well Guarded and Fortified, were

Mat. 26.

were in so much danger to be overcome; what shall we think of *Cities* without *Walls?* O therefore let not any seeming *Calmness* and Serenity Cheat us into Slumber and *Security*. If the Devil decline to tempt for a while, he doth but like *Antæus*, throw himself down, that he may rise with more Srength and Vigor: 'tis but in order to make a more Subtle and Furious Attaque; like an Ambuscado Retreat, or *Parthian* Flight. Let us then keep the eye of our Vigilence still open, Watch and Pray against Temptation. For if you return
2 Pet. 2. 20 with the *Dog to his Vomit*, your *latter end* will be worse than your *beginning*; as a *Relapse* is more dangerous than the *first* Sickness or Indisposition. In the following verse the Apostle saith, κρεῖττον γὰρ ἦν αὐτοῖς, &c. *It had been better for them not to have known the way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. Necuit sane* Judæ *fuisse Apostolum*. 'Twas *Judas* his misfortune to have been an Apostle; and better had it been for *Julian*, had he never worn the Livery of *Christianity*: For their revolt to ungodliness after such Splendid and Heavenly beginnings, brings a Slur upon Christian Religion, as if there were not that *Happi-*

ness

ness and *Reality* in it which it promiseth; and therefore consequently their Sin and Guilt is heightned by the lustre and *holiness* of their former Profession. They fall from a higher pitch than the ordinary rate of Sinners, as it were from *Heaven* to *Hell*; and therefore are the more crush'd with the Fall, and sink into *deeper* Damnation.

'Tis our Redeemers positive Assertion; Joh. 3. 19. *This is the Condemnation, that Light came into the World, and men loved Darkness rather than Light.* The clearer *Light* and richer *Mercies* of the Gospel will send the Refusers into blacker *Darkness*, and severer *Torments*. This heightens the Guilt of such Sinners, and doth aggravate and edge the Sentence. The coming of Christ the *second Adam* into the world, makes their Fall *deeper*, and their Ruine greater, than it was by the Sin and Disobedence of the *first Adam*. It had been Comfort and Advantage to them, had Christ and Salvation *never* come into the World: had it not been for this, they had not gone into so *low* a *Hell*. Thus the Contempt or Refusal of the Overtures of Grace, and Tenders of the Gospel *poysons* all the blessed Methods of Salvation; imbitters an infinite Sea of Mercy, and like Pitch, make the Flames of

of Hell burn and torment more vehemently: *It ſhall be more tollerable for Sodom and Gomorrah*, &c. In fine, Let us thankfully embrace the means of Salvation, not only confeſs our Sins paſt, and beg Gods forgiveneſs for them; but let us alſo endeavour to reſiſt and forſake Sin, and then God will have mercy on us. He will protect us from, or reſcue us out of *Evils* and Dangers. Which brings me now to give you a Curſory running account of the importance of the next words.

Mat. 10. 15.

Mat. 6. 12. Luke 11. 4.

But Deliver us from Evil.

THis Clauſe is oppoſed to that which goes before: Coincident with this is that, 2 *Theſ.* 3.. ἀπὸ τῦ πονηρῦ φυλάτ]ειν, *To keep from evil*: that of *Joh.* 17. 15. τηρεῖν, and *Rev.* 3. 10. τηρεῖν ἐκ τῆς ὥρας τῦ πειρασμῦ, *To keep from the hour of Temptation.*

2 Theſ. 3. 3

ptation. So 1 *Thes*. 1. 10, ἀπὸ ὀργῆς τῆς ἐρχομένης ῥύεσθαι, *To deliver from the wrath to come*. By τοῦ πονηροῦ, *Chrysostom* and others understand the Evil one *Satan*; fetching the word from ὁ πονηρὸς, the Devil being so called by way of Eminency, *Mat*. 13. as 1 *Thes*. 3. 5. He is called, ὁ πειράζων, the Tempter. To this Exposition the Article, τοῦ, gives some countenance and probability, though many Temptations have other Authors and Originals; as Lust within, and other Enemies of our Faith without, yet are they all imputed to the Devil, in regard of his *universal* concurrence, and assisting influence, winding and associating himself to every *Temptation*; as *Quick-silver* doth to every *Metal*, and *Mercury* to every *Planet*: for he foments our Lusts, fans and blows up those impure Flames *within* us; actuates and excites our Enemies *without*. *Qui tentaris ab homine & vim pateris, ne putes hominem esse tibi authorem tentationis sed Malignum*, &c. This Exposition, though *true*, others suppose to be too *narrow*, and therefore allow the signification of the word a greater latitude, taking τοῦ πονηροῦ from τὸ πονηρὸν, making it to comprehend the whole *Predicament* of evil, all evil whatsoever: whether the Evil One, the Evil of Sin, the Evil of our

πονηρὸν δὲ ἐνταῦθα τὸν διάβολον καλεῖ. Chrysost. *in loc.* Mat. 13. 19.

Theophylact. *in loc.*

our own Hearts and Lusts, the Evil Designs of our Enemies, of the World and Eternal Death. From which we here Pray, ῥύσου ἡμᾶς *Good Father Deliver us.*

The Proposition collectible from the words that I shall note is this.

Obser. That *Great is the Mercy and Goodness* of God in delivering his People from *Evil.* The Mightiest Man can no more deliver himself from evil, or the Power of Satan, than a poor *Pigeon* can rescue or free it self from the Eagles Talons; or a *Lamb*, from the rampant tearing Gripes and Paws of a Lion. If the Merciful and Almighty Hand of God did not *Deliver us*, we should never see Deliverance; but must remain as wretched and miserable for ever, as the fury of the Evil One, and the blackest Malice of Hell could make. Alas, we may as soon seek a beam of Light in utter Darkness, or expect a Paradise and pleasant Delights in the Center of Hell, as look for Help and Deliverance from our selves or others. This is confessed by the mouth of the King himself, who could command the Succours of thousands, and seem'd to be the Center of much Strength, and therefore of all others in best capacity to help. But hear what He saith: *If the Lord doth not succour thee, wherewith can I help*

2 King. 6.

help thee? as if he had ſaid, I can give thee no relief unleſs the Bounty and Mercy of God puts Relief into my Hand: both I and thou muſt beg help from God, and ſay, ῥύσαι ἡμᾶς, *Deliver* and help us Good Lord. If God doth not deliver, the leaſt and moſt contemptible Creature is arm'd with power enough to hurt us. A Hair, Crum of Bread, or the Kernel of an Apple may prove as fatal to us, as *Goliah*'s Sword. Again, If He doth not Strengthen and Deliver, like a Reed, we ſhall be eaſily ſhaken and ſwayed with every ruder breath of *Temptation*: for not only the Grand Tempter, and Enemy without, but alſo thoſe *leſſer* within us, our own Luſts and Corruptions will quickly inſult over us, and ſubject us to a moſt miſerable Vaſſalage and Slavery.

Our Bleſſed Saviour therefore well knowing our Impotency, bids us fly to God for Refuge and Deliverance, and cry out, ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, Good Lord Deliver us from Evil. Therefore, though our Enemies be as numerous as malicious, though their Temptations are manag'd with ſtupendious fraud and Subtilty; and though the Evils we are obnoxious unto, be as much beyond our ſtrength to ſubdue, as an *Elephant* beyond a *Fly*: yet in the midſt of this ſad

ſad ſpeculation, and though ſurrounded with evils, here is comfort enough to Gods people: for their Preſerver and Deliverer is *God Almighty*, fraught with infinite tenderneſs and *mercy*. Though *Satan* be *Potent*, yet only a gracious God is *Omnipotent*, who keeps him in ſuch a ſtrong Chain, that his greateſt *Effort* and Violence can no more break a Link or lengthen it, than the pittiful ſtrugglings of the weakeſt *Worm*. With Gods permiſſion, he can ruine and overthrow Armies, without it, not a Single Man; nay, not a Poor Beaſt. He is but a Drone Bee, and hath neither Dart or Sting to hurt without Gods leave. In a word, God hath a Predominating influence over all Evils and Tentations, and can Rule and Diſpoſe of them with the leaſt Breath of his Mouth. He will make a *way to eſcape out* of the Labyrinth of Deſtruction; and the Evil ſhall promote their Good, and Satans Darts ſhall but wound them to a *Cure*.

1 King. 22. 21. Mat. 8. 31. Job 1. 12.

To Conclude, Hence we learn, that the Evils we ought to Deprecate, are not outward Afflictions, nor all Temptations, but the Evil of *Sin*, thoſe pernicious and deſtructive Evils that would Subject us to the Power of the Evil One, and to Eternal Damnation. Again we

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are inſtructed, that 'tis from God alone we are to expect Deliverance: and ſince 'tis ῥῦσαι ἡμᾶς, not Deliver *me*, but Deliver *us*, that it is a Chriſtians Duty not to circumſcribe or confine his Prayers and Devotionals within narrow and uncharitable limits; not to Pray for himſelf alone, but to implore Gods Mercy and Deliverance to his *Brethren* alſo.

Laſtly, that we may not be led into Temptation, but Delivered from Evil; It is our Duty to expreſs an honeſt and hearty Endeavour to do the Will of our Heavenly Father. We muſt earneſtly Labour to decline the *Stumbling-blocks* of Iniquity; and beware that we do not Court and invite Temptation, by ſtanding in the way of it, or voluntary expoſal of our ſelves unto it, by groping for it, or a ready Compliance with it: For, *Can a man take fire in his boſom and not be burnt?* He muſt not Converſe with Stews, Frequent the Haunts of Profligat Debauched Perſons, *Sons of Belial*, that means to be the Votary of *Chaſtity*, Temperance and Purity. Such a Courſe is as Deſtructive to Virtue, and the Health of the Soul; as it is to the Health of the Body, to Converſe with thoſe that are ſtained with the *Carbunckle* and the *Tokens*, the Fatal Heralds that Proclaim

Ezech. 14.

Prov. 6.

φείσασθ' ἤδη χρηστὰ ὁμιλίαι κακαί. *Menander.*

the Plague. Extreamly Divine and Appoſite are the Cautions of *Salomon*, the Reſolves of Wiſdom and Experience.

Prov. 4. 14, 15. *Enter not into the Path of the Wicked, and go not in the Way of Evil Men,* &c. Again, Chap. 5. 8. *Remove thy way far from her,* &c. Again, *Look not on the Wine when it is red,* &c. Suffer not its Colour, Flavour, or Vapouring Motions to Enchaunt thee;

Pſal. 119. 37. but Pray with *David*, *Lord, turn away mine eyes from beholding Vanity.* Revolve, and ſtill Conſider the Evil of Temptation; do not Gaze upon, or Admire its Gaudy outſides; as the heedleſs *Lark* doth the twirling glittering *Glaſs* in the Sun, which trepans her into the Net. Our Depraved Nature is prone to Careſs and Embrace Temptation, like Tinder or rather *Naptha*, inflamable at a Diſtance. Therefore we had need to beware not only of *Fiery Darts*, but the leaſt Spark. To make experiment between Fire and Gunpowder in the Heap, to try the fierceneſs of the Lyon within the Compaſs of his Chain, is down right Madneſs. Converſe with ſuch as will promote Virtue and

Max. Tyr. diſſert. 39. good Morals; like *Socrates, who made all his Familiars and Acquaintance the better for him.* Strive againſt Sin and Temptation from without, by precluding and obſtructing all avenues and entrances to it,

by

by keeping a ſevere Guard and Watch over our ſelves, by reſtraining our *Hands* from Acting, our *Eyes* from Beholding, and our *Mouths* from Speaking Evil, and by Conſtant Praying againſt it,

Oppoſe the ſubtle Inſinuations and Injections of the Tempter with our Saviours *Apage*, or the Angels, *The Lord Rebuke thee*. What the Greek Father ſaid of the 68. *Pſalm*, *Let God ariſe, let his Enemies be ſcattered*, &c. that Evil Spirits are Chaſed away by the Divine Energy thereof, is true of all Gods Word. Furniſh thy ſelf with particular Retorts and Anſwers againſt their Deluſions. If the Evil Spirit Courts thy Conſent to Sin, by Suggeſting to thee the pleaſantneſs of it; tell him, 'Tis but Guilded Poyſon; 'Tis ill Purchaſing the Counterfeit *Pleaſures of Sin for a Seaſon*, with the Forfeiture of Real Heavenly and *Eternal Pleaſures*. Ask him, Is there Pleaſure in *Everlaſting Burnings?* Are Eternal *Howlings* ſuch Pleaſant *Airs*, or the Voice of Joy, *Weeping and Gnaſhing of Teeth* the Product of Delight? If he ſays God is *Merciful*; ask him, Is he not *Righteous* too? are not *Juſtice and Judgment the Habitation of his Throne?* Will *he not Reward every man according to his Works?* Athanaſius. Pſal. 89. 14. Mat. 16. 17.

Job. 4. 8. Shall not *they that Plough Iniquity, and Sow Wickedneſs Reap the ſame?* Ask him, What Mercy hath God ſhewn to thee? Hath he not puniſhed thy Sin and Rebellion; whether *Luſt*, *Hatred*, or *Pride*, with the Total Deprivation of Grace? Bound thee *in Everlaſting Chains under Darkneſs*; and Decreed never to give thee Relief and Aſſiſtance for thy Recovery? If He tells thee, the Curtain is cloſe drawn, the Door ſhut, no Eye beholds thy Actings, thou may'ſt commit the Sin ſafely: Demand, whether He moſt Wretched Creature, and a Chained Priſoner can baffle Gods Omniſcience, or put out Gods *All-ſeeing Eye? Is there any Darkneſs or Shadow of Death, where the Workers of Iniquity may hide themſelves? Do not the Eyes of the Lord, run to and fro throughout the whole Earth?*

Job. 34. 22.
2 Chron. 16. 9.

Once more; Eſpecially implore the Mercy and Goodneſs of God to Deliver you from *inward Luſts*, which are your greateſt Enemies: for without their Agency and Complyance, thoſe without cannot greatly hurt you. Watch and Pray againſt thoſe Sins your own Nature, or the Age, or thoſe you converſe with, have moſt tendency and in-

inclination to. Still raiſe the Hedge higheſt, where the Enemy ſtrives moſt to get over; and exert your ſevereſt diligence in the defence of thoſe Forts, which are expoſed to the fierceſt and moſt frequent Attacques. In ſo doing we may aſſure our ſelves of Gods Aſſiſtance, Protection and Deliverance, that the Enemie ſhall not be able to do us hurt; that the Son of Wickedneſs ſhall not come nigh us; that the *Water floods ſhall not drown us*; *nor the Deep ſwallow us up.* If we fall into *Temptation* and *Evil*, God will pluck us out of the *mire* and ſet us upon our feet again. His Fatherly tenderneſs and compaſſion will not ſuffer *us* his Servants, his Children, the price of his Sons blood, and whom the *Evil One* hates, becauſe we are his Servants and profeſs his Name: I ſay, he will not ſuffer us to periſh, or to be overcome by Evil, but will either preſerve us from, or reſcue us out of Evil, and at length give us an entrance into *Heaven*, where we ſhall be advanced far above the reach of Evils, and ſhall exult and laugh at all our conquered Enemies and Oppoſitions, and be Crowned with everlaſting Bliſs and Glory for evermore. Pſal. 69.

Mat. 6. 13.

For thine is the Kingdom, and the Power and the Glory, for ever. Amen.

OUR Bleſſed Redeemer Chriſt Jeſus inſtructing our Devotion to call upon God by the Name *Father*, a moſt endearing word of Relation; *Sanctum & ſuave Nomen*, a ſweet Heavenly Cordial, a Divine generous Spring, affording infinite ſtreams of ſweet refreſhing Love and Conſolations, being an Antidote againſt all ſervile fear, and able to ſupport the penitent Soul in the greateſt diſtreſs and deſpondency. I ſay, Chriſt by teaching us to Pray to God by the Name Father, hath given us an abſolute certitude, a full aſſurance of Gods moſt affectionate tendency, forwardneſs and willingneſs to ſuccour us, and do us all the good we can wiſh or deſire. The Pardon of the *Prodigal* Son, and his re-admiſſion to the ſunſhine

ſhine of his Fathers Love after a long Riſque of Rebellion, Luxury and Extravagance, doth abundantly evince the melting tenderneſs, and compaſſionate Bowels of a *Father*.

'Tis true, ſome *Earthly* Parents are as the Apoſtle ſaith ἄστοργοι, *without natural affection*. Heteroclites and Monſters in Nature, quite *Antipodes* to the Careſſes, the affectionate Offices, and Duties of that obliging Relation; and the Love of too too many others, like the *Needle* in the *Mediterranean*, admits of great uncertainty and *variation*. But let us ſuppoſe that they want not Love and *Will* to do their Children Good; yet they may, and often do want *Power* to actuate and realize that Good unto them: and ſo their affectionate, Fatherly deſigns and intentions often become abortive, and like fair and hopeful Bloſſoms, expire and dye. Rom. 1.

But the caſe ſtands not ſo with our *Heavenly* Father; 'twere little comfort to us, that God did abound with Love, with a real Will to help and ſucour us, if for all that, His Arm were too weak and impotent to perfectionate and execute his Will. Therefore, as our Saviour in the Proeme of this Prayer, by the Name Father, aſſures us of his Good-will to-

ward us; ſo in the cloſe of it, to compleat our Comfort, to ſtrengthen the ſinews of our Faith, and to excite our Praiſes and Devotions, He tells us, He is able to do whatſoever he pleaſeth; that his *Power* is commenſurate to his *Will*, that He is furniſh'd with an irreſiſtible, uncontroulable and everlaſting *Glory and Sovereignty*. *For thine is the Kingdom, the Power*, &c.

The Words are capable of a two-fold Conſideration, we will take a curſory view of Both.

Firſt, We will conſider their Aſpect and Influence toward *God*.

Secondly, Towards *Us*.

Firſt, As they reſpect God, they are a Conciſe, but moſt Comprehenſive and Pious Recognition, Acknowledgment and Confeſſion of his Tranſcendent *Sovereignty, Majeſty, Power, Glory and Eternity*. Hence the Fathers call this Concluſion of this moſt Sacred and Venerable Prayer, δοξολογία. Here then we meet with this Obſervation;

Obſer. *That we ought not to make Addreſſes and Petitions to God, without ſome ſolemn expreſſion and acknowledgment of his Honor and Glory.* This is very evidently inferrible, becauſe our Saviour in this moſt compendious Prayer, was ſo far from

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balking or omitting the Solemnization of Gods Honor, that (conſidering the brevity of his Stile and Compoſure) he made an ample expreſſion of it, and commenſurate to any other particular. So that, had it been no eſſential part, but a Thing Adiaphorous and Indifferent, it had not been crowded into this little Syſteme of Prayer, and ſure ſhould have found no room, where there was ſo little.

The *Reaſon* and Demonſtration of the Point is very eaſie and obvious. *Firſt*. To Exalt and *Glorify* the Name of God, is the flower and gaytie of Divine Worſhip, the moſt eſſential and vital part of it. It can no more conſiſt without *Praiſe* and *Honor*, than the World without a Sun, or a Body without a *Forme*. Take away *Honor*, and you cut and deſtroy the Tendons and Sinews of Adoration. Worſhip without Honor, is ſuch a Worſhip as the World cannot ſhew, and indeed cannot be, for 'tis a meer Contradiction. 1. *Reaſ.*

Therefore the Zeal and Fervor of the Saints in this reſpect is very eminent and remarkable. How Pathetically doth *Jacob* empty *himſelf* of, and aſcribe all Worth and Fulneſs unto *God*, eſteeming his *greateſt* expreſſion of Gratitude inadequate and too mean a return for the *leaſt* Mercy. When Gods hand is open Gen. 32. 10.

and

Ex.15.1. Pſal. 66. 19, 20. Pſ.18.1,2. and communicate of Benefits, our mouth muſt not be ſhut or nigardly in his Praiſes. When He gives his Bleſſings by *Showers*, we may not yield our Praiſes by *Drops*; and ſince He is ſo free of his Gold and Jewels, we muſt not think it much to give him our Braſs and Pebble. And as our Praiſes muſt be *plentiful*, ſo alſo they muſt be *chearful*, not attended with a contracted Brow, a cloudy Countenance, or any indication of Moroſeneſs. As *Petition* takes its riſe from the ſenſation or feeling of our want and *miſery*: So *Praiſe* from the ſenſe of Gods *Mercy*. Petition implores the ſupply of our want, and Praiſe gratefully declareth what and whence we have it.

1 Chron. 29. 14. 2 Cor. 9. 7. Rev. 15. 3. 1 Chron. 29. 12.

How largly doth *Moſes* expatiate in the publication and deſcription of Gods Mercy and *Power*, and with what pathetick vehemence and inſtance doth he wooe and excite the Zeal and Devotion of others to do the ſame? *Deut.* 32. in the 3. *verſe* he ſaith, *Aſcribe the greatneſs unto our God.* The *Septuagint* render it, δότε μεγαλωσύνην, very agreeable to the Original, *Habbu Ghodel*, Give or render Greatneſs, *&c.* The Prophet *David* runs directly by this Compaſs, and is very particular and comprehenſive in giving and appropriating Greatneſs unto the Lord.

Lord. The Text ſeems a Tranſcript of his words: *Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Majeſty, and the Kingdom*, &c. The devout Effuſions and enlarged Thankſgiving of *David* there, our Saviour contracts here, and yet comprehends the *Elixir* and Marrow of all. An Abſtract not unlike this we meet with in *Daniels* Viſion; *And there was given him Dominion, and Glory, and a Kingdom.* 1 Chron. 29. 11. Dan. 7. 14.

That the Words then are of a Divine Original and Extraction, is unqueſtionable. And ſure 'tis a bold Aſſertion of *Grotius* and others (to ſay no worſe) that the words are not Chriſts, no part of the Text, but an Addition of the Greek Church, that there is no trace or hint of them, in the Greek Copies of greateſt Antiquity; though the *Syriack* and other Tranſlations have them, and *Chryſoſtoms* Deſcant and Expoſition upon the words (who lived in the fourth Century) proves them Recorded in Greek Copies of great, and no contemptible Antiquity. An Aſſertion, I ſay, that derogates from the Perfection of this Sacred Prayer. For, that *Thanksgiving* (which is the faireſt and ſweeteſt Flower that ſprings from the root of true Piety) is an Eſſential part, or neceſſary Condition in prayer, is the Grotius *in locum.* Arias Mont. &c.

ex-

expreſs affirmation of Scripture, 1 *Tim.*2. 1. where the integral parts of Prayer according to the Apoſtles enumeration are *four*. And *Ambroſe* contracting them into *two*, viz. *Laus Dei*, *& Supplicatio*, expreſsly mentioneth *Thanksgiving*. This Truth wants not the Aſtipulation and clear Teſtimony of *Aquinas*, who makes, *Gratiarum Actio*, an indiſpenſible ingredient of Prayer, and Demonſtrates the Lords Prayer to be, *Perfectiſſima*, the moſt Abſolute and Perfect, which, by his own conceſſions, cannot be, if this *Thanksgiving* be balck'd or omitted. And by conſequence, this condemns the practiſe of the Church of *Rome*, which mutilates this Sacred Prayer, by Sacrilegiouſly ſtealing away this Thanksgiving from it: for though St. *Luke* repeat it not, yet its expreſly mentioned by St. *Matthew*. But a clearer and larger account of this particular may be collected from the more Learned and Elaborate Diſcourſes of others, who enjoying greater Advantages and Aſſiſtances from *Books* and *Conference*, were enabled to give better ſatisfaction, than One Living in a place where the defect of means, and hinderances of *Knowledge* oblige Him and many more to an *involuntary Ignorance*.

Phil. 4.16.

22. q. 83. 17.

22.q.83.9.

B. *Uſhers* Body of Divinity. 378.

2. *Again*, To make hearty and ſolemn Re-

Recognition and Acknowledgement of the Praiſe and Glory due unto God, is the moſt efficacious Argument, and the beſt means to prevail with God, to conciliate his reſpect and favor to our Petitions and Addreſſes. God hath openly profeſſed and obliged himſelf by a Promiſe, that He *will Honor* thoſe that Honor him. He will not be in debt or behind hand with ſuch, but will return them *Talents* for *Pence*, Jewels for Pebbles, and compenſate the little honor we do him here, with an exceeding weight of Glory and Honor hereafter: for Gods *Ear* is not only open to *hear*, but alſo his *Hand* to *reward* our Praiſe: and as it unlocks Gods Treaſury, and brings down freſh ſhowers of Mercies, ſo it doth diſpoſe and fit the heart for farther *Graces*, keeps it in an humble ſtate, prevents undue ſwellings and *elevations*, and preſerves the Soul from *ſurfeiting* with Gods Bleſſings. 1 Sam. 2. 30.

And would you know the way and method of exhibiting Honor unto God? He hath chalk'd it out, telling you, *Who ſo offereth Praiſe Glorifieth me.* It is moſt abſurd and irrational to imagine, that God will confer any Enſigns or Marks of true Honor upon ſuch as deſpiſe him: that He will hear their Prayers, ſupply their wants, Pſal. 50. 23.

wants, and beſtow his immortal favors upon ſuch, as will not beſtow a breath in his Praiſe. Nay, it is expreſsly affirmed by him, that he will reward the ſupercilious diſpiſers of his Honor, with Scorn and Contempt.

1 Sam. 2. 30.

Thus God makes a great account of his Honor; ſo do men alſo, who cannot patiently endure any thing that looks like an Eccliſpe or diminution thereof; which is abundantly collectible from that high diſguſt wherewith *Saul* reſented the *Panegyrick* beſtowed upon *David*, and the excelling growth and luſter of his Renown. This raiſed ſuch Commotions in his Spirits, and Fermentation in his Blood, fill'd Him with ſuch implacable fury, as would be appeaſed with no Sacrifice but the blood of his ſuppoſed Rival: but the Arm of his Malice and Cruelty being too ſhort to reach his blood, he expir'd by ſpilling his own.

1 Sam. 18. 8.

To ſhut up this Point; Let us hence be caution'd, that the ſenſe of our own wants and neceſſities do not ſo deeply affect us, as to make us forget to conform and accommodate our Prayers to this Sacred Pattern. Though our wants and diſtreſſes be never ſo many and urgent, yet ſuffer them not, I ſay, to juſtle out of your Devotion, the ſolemn and thankful

ful confeſſion of Gods Glory. To prevent this unholy neglect and omiſſion, to evince the neceſſity of *Thankſgiving* and retribution of Praiſe and Glory to God, Chriſt hath as 'twere *Embroider'd* and flouriſh'd the Extreams of this Prayer with the *Glory of God*; (as men do Copies with Golden Trails) making it the α and ω the Beginning and the End thereof: for the Preface and firſt Petition, as well as the Concluſion reſpects the Glorification of Gods Name.

A ſerious review and conſideration of *the great things God hath done for you*, will afford Conviction enough that 'tis *Juſtice* in God to require your *Thankſgiving*, and the higheſt pitch of Impiety in Man to deny it. Can you conſider, that you are the meer Creatures of his Favor and Mercy? that in *Him you live, move and have your being*; that his Tenderneſs and Compaſſion took you out of the Womb, and ſupported you ever ſince you were upon *your Mothers Breſt*? That the Bleſſings of every day are more numerous than its *Minutes*? That the Comforts as well as the Neceſſaries of this Life, that the Protections from, and Deliverances out of Dangers, are all the meer Products and Effects of his *Mercy* and *Beneficence*? That notwithſtanding all your Abuſes of

1 Sam. 12. 24.

1 Theſ. 5. 18.

Pſal. 22. 9.

thoſe

those Blessings, He hath refrained the execution of his Wrath? not punish'd you with a total deprivation, but still afforded you a liberal portion of them; not pouring down the black Tempests of Vengeance, but vouchsafing you the influences of his Mercy, and the sun-shine of his Loving Kindness. Can you recollect Gods gracious Arts and Methods of *Salvation?* How He sent his *Son* (that
Heb. 1. 3. was the *brightness of his Fathers Glory*) out of his bosom to Extricate and Redeem you from the power of your Sins by his *Grace*, and from the Punishment of them by his *Blood* and *Death*; and by both, to bring you to Eternity of Bliss and *Glory?* Can you think of all this, and write it in Sand or Water? reflect upon such an infinite Mass of Love and Mercy,
Luke 17. 17. and yet with the ungrateful *Lepers* turn you back and deny God the *easie Tribute* of Praise and Glory? Sure such reflections and resentments as these, must needs have force and energie enough to purple the face with Blushes, and to fetch a *Benedictus* or *Magnificat* from the greatest Monster of Unthankfulness, whom God and Reason too have not totally deserted.

Plato. The Phylosopher was wont to say, If Moral *Virtue* could be seen with Mortal Eyes,

Eyes, it would win and draw all Hearts unto it. If Virtue (which is but a good and laudable Habit acquirable in this Life) be ſo amiable and honorable, O, what Love and Honor is due to God the Fountain of all Perfection, who *is altogether Lovely*, in whom all the ſcatter'd Excellencies in the World center and meet? Remember the pious diligence of the Primitive Chriſtians in aſcribing Honor unto God, how frequent that *Hymn of Glorification* (as the Fathers call it) was in their Mouths; viz. *Glory be to the Father, and to the Son, and to the Holy Ghoſt.* An Hymn not Compoſed by the Councel of *Nice*, as ſome will have it, but Traditionally received from the Apoſtles, and Univerſally uſed by the Church. And to oppoſe the *Arrian* Blaſphemies (denying the Divinity of the *Son*, and his Conſubſtantiality with *God the Father*, and aſſerting him a Creature made in Time) the Eaſtern and Weſtern Church, by an unanimous conſent, added the *Appendix* or Verſicle (which ſome think made by St. *Jerome*) *As it was in the beginning, is now, and ever ſhall be, world without end.* Amen.

Honor eſt officium debitum virtuti, &c. Scalig. *exerc.* 317. 3. Cant. 5. 16.

Spond. Epit. Baron. Ann. Eccleſ. *Tom.* 1. *p.* 367.

Baſ. *ad* Amphil. *de* Sp. S. *cap.* 7. 27. 29. Caſſion. *lib.* 2. *de* noct. orat. *mod.* c. 8.

O Labor to expunge and wipe out of the Tables of your memory, all Traſh and unprofitable Things, and with the

pen of a deep Meditation, engrave thereon, in everlasting Characters, the Stupendious and *great things that God hath done for you.* Fill your hearts with the sense, and your mouths with the acknowledgment of his Mercies. Say with the Pro-

Psal. 34. 1. phet: *I will always give thanks unto the Lord, his praise shall ever be in my mouth.*

Psal. 104. 33. *I will sing unto the Lord as long as I live, I will praise my God while I have my being.* And let the Integrity and Holiness of your Life, as well as the devout Effusions of your Lips, shew forth the Praise of God, and excite others to *Glorify*

Mat. 5. 16. *your Father which is in Heaven.*

In fine, Strive to imitate the pious Services and Devotions of Saints and Angels in Heaven. They are beyond the Sphear of want, and far out of the reach of miseries and distresses, and so need not make Petitions to God as we on Earth. Therefore their Work and Service is with most devout, loud and continual Acclamations to Sing the Sacred *Trisagium*, to Proclaim the Glory of their Maker, and confess his Goodness and Power in such Heavenly Streins of Devotion; *Holy, holy, holy is the Lord of Hosts*, &c. As the words thus consider'd by way of Doxologie, are expressive and declarative of Gods Glory:

Luke 2. 13, 14.

Sancte Deus, Sancte Fortis, Sancte & immortalis.

Isa. 6. 3.

so

ſo alſo they afford infinite Comfort to us, and encouragement to our Petitions; which brings me to the next Conſideration of the words, to wit,

Their Salutary and Profitable Aſpect and Influence toward us. 2. *Conſid.*

The words (like a Conſtellation of favourable and benign Stars) afford happy Omens, and matter of much Good and Joy to us. They are ſtrong motives, having a Sacred powerful magnetiſm to invite and attract our Prayers and Supplications; infuſing Life and Spirit into our Devotion; inſpiring our Zeal with an Heavenly Sacred heat and fervour, and giving ſtrength and ſtability to our Faith, that no diffidence may be able to undermine or ſubvert it.

To make this Truth more obvious and conſpicuous, we will take a diſtinct, but brief Obſervation of them.

Firſt, ὅτι σοῦ ἐστιν ἡ βασιλεία, *Thine is the Kingdom.* This gives us an undoubted certitude of our Relation to Gods Kingdom and Dominion. That he is our *King*, and we his *Subjects*. In the Proeme of this Prayer, Chriſt expreſsly aſſures us that he is our Father; and indeed ſuch flows of Love and affectionate Reſpects, as a *Parent* hath for his

Children, the like a good *King* doth expreſs to his *Subjects*.

It is the braveſt and nobleſt Accompliſhment of a King, and the chiefeſt Flower and Ornament in his Crown to Rule well, *to Love* his Subjects, to have an heart actuated and ſtirr'd up with vehement impulſes, ſtrong and maſculine inclinations, in order to the advancement not of his own, but their good and welfare whom he Governs. From this, as from a Fountain, flow all the other Virtues, Offices and Duties, that are Eſſential to Conſtitute a good King. Hence the Philoſopher affirmeth this to be the chiefeſt Diſcriminating Note and difference between a Tyrant and a King. That the *former* doth byaſs and direct his Actions and Councels to the Eſtabliſhment and Promotion of his *own* Intereſt: like a tall ſpreading Tree, that attracts all the nouriſhment, and will *maintain* its own greatneſs though it *ruines* the leſſer *Neighbours*: or like the Sun, that hides the ſplendor of other Luminous Bodies, allowing none to be conſpicuous in the ſame *Hemiſphere*. But that the *latter* principally reſpects the good of the *People*, like an indulgent Parent, who had rather feell the Stings and Tor-

Ariſtot. *Eth. lib.* 8. *cap.* 10.

Torments of Hunger in his *own Bowels*, than see the sad demonstrations of it in his *Children*.

Agreeable hereunto is the Sentiment of *Plato*: and *Cicero* saith, *Moderatori reipub. beata civium vita proposita esse debet.* 'Twas a Golden Expression of *Hadrian*; *Ita se rempub. gesturum, ut sciret populi rem esse non propriam.* That He should so deport himself, and manage his Imperial power, as one that had a greater and tenderer regard for the publick good than his own. Nor is that passage less notable which *Plutarch* relates in the Life of a *Theban* General; *Ego vigilo, ut illi dormire possint.* I will decline mine own rest, and turn Centinel, that my Men may be refreshed with Sleep and Repose. An Expression whose Nobleness and sweet Condescention did sound louder than his *Drums*, and more powerfully invite Generous Hearts to his Service than Gold or Silver.

Lib. 1. *de* Republ. *Cic.* 5. *de* Rep. & 8. *Epist. ad* Atticum.

Epami-nondas.

Thus a good Earthly King or Ruler is very solicitous for his People; still exerting his Vigilance and Sagacity to detect and remove those impendent and approaching Dangers that threaten them; watching and *disquieting* himself to preserve *their Ease* and Safety. He

puts on a Fathers Heart, carries the People in his Bosom, and every *Symptom* or indication of *Sorrow* and Grievance among them, puts the Question into his Mouth; *Mah laham Ci ibcu. What ails the People to complain*, that they weep? their Grievances are quickly transmitted to his Spirit, and create Anxieties in his Heart, and deep Pangs in his Soul. This is the Temper and Constitution of an Earthly King, and yet all this is but a Ray of the great Sun, a Drop of Gods Ocean.

1 Sam. 11. 5.

Sure then, we may promise our selves greater matters from our *Heavenly King*, who is infinitely more Bountiful, Loving and Pittiful: A King *that giveth to all men Liberally*. He is no *Penny-Father*, as they say, too munificent and open handed to shift off Suitors as *Antigonus* did the Philosopher, whose modesty first asked him a *Groat*. He answered, that was too little for a King to Give. He assumed then the confidence to beg of the King a *Talent*: who replyed, that was too much for a Beggar to Crave. Here was more *Sophistry* than *Bounty*. A higher pitch of Nobleness and Gallantry did *Alexander* expres, when he gave a poor man a *City*, and when he modestly refused it as too

Jam. 1. 5.

Sen. *de Benef.* lib. 2. c. 16.

too great for him, *Alexander* answered, I regard not what thou art fit to receive, but what it becommeth me to Give. Our King is rich in Goodness and Mercy to all that call upon Him. His Gifts, and the Emanations of his Bounty are as 'twere *univocal productions*, they bear the stamp of *Greatness*, and are like himself. He disgusts Petitions for small matters, animates and invites Suitors, and complains (as the Emperor once did of his Courtiers) *Hitherto ye have asked me nothing.* *Severus.*

The Love of the most Affectionate Earthly Parent is not so pure but it hath some allay; nor so fixed, but will sometimes bewray its *mobility*. But O, Heavenly Father, it is not so with thee: though *Jacob* will not *acknowledge us*, and *Abraham* will not know us, yet God will be our Father; and though our Fathers and Mothers *forsake* us, yet the Lord will *take us* up and succour us. Here is matter enough to buttress and support our Faith, to raise and excite our Devotions: And we may well say with *Tertull. Nullus Pater tam Pater.* No Father is so Fatherly. All others but course and rude Draughts of an inimitable transcendent Original; or like *false* Suns to the *true* Isa. 63. 16. Psal. 27.

one. And as the word Βασιλεία, gives us an absolute assurance of his propension and willingness to hear, succour us, and do us all Good, so the next ensures that he is *able*.

ἡ δύναμις, *The Power.*

2. 'Tis a certain Truth, and it will be too much Ingratitude to deny it, That the Wisdom and Industry of our Earthly Kings and Rulers have deliver'd us from many Perils and Evils, which opened their Jaws to worry or hurt us, when we had not the least dream or apprehension of Danger: they *Waking*, *Caring* or *Fighting* for us, when possibly we *Sleep* or Cares our selves in a careless undisturbed Ease: yet it is as certain, if we consider the Nature, Activity and Malice of our Enemies, especially *Spiritual*, that many Mischiefs have been projected against us, which Humane Reason could not penetrate: the eyes of men being not sharp enough to discern that *small Thread*, by which an Engine of Destruction or Calamity hangs over us. Our Deliverance from *These* we owe entirely to our *Heavenly King.*

Be our Enemies never so Powerful, Sub-

Subtile and Malicious, we may assure our selves their evil Machinations and Contrivances against us cannot be managed with so much secrecy as to escape the discovery of *Omniscience*, or acted with such Power as to baffle *Omnipotence*.

Were our Father only willing, but not able to grant our Requests, 'twere but lost labor to Petition him: 'twould but aggravate his Grief, and make the sense of his weakness more stinging and tormentful. Such defect and imperfection were enough to crack the Sinews of our Devotion, and turn our *Faith* and Confidence into *Despair* and Diffidence. Here then lies our great Comfort, that our Heavenly Father is not only willing but *able* to supply our wants, to protect us from all evil, and bestow on us the good things we ask of him: which doth extreamly encourage our Petitions, and add wings to our Prayers and assurance to our Faith.

οὐδὲ γὰρ ἀπαλλάττει σε τῶν ἐπιόντων δεινῶν μόνον ἀλλὰ καὶ ἔνδοξον δύνασθαι ποιεῖν καὶ λαμπρόν. Chrysost. *in loc.*

Our Father is a King of Power, the *Almighty God*, able to do ὑπὲρ ἐκπερισσοῦ, *exceeding abundantly above all that we ask or think*. His Power is infinite, therefore not to be limited by the narrow circumference of our Concepti- Gen. 17. 1. Eph. 3. 20.

ceptions, but extending it self to all *Possibles*, to whatsoever doth not imply a Contradiction. A Power that can controul all Powers, dispose of *Scepters* as *Trifles*, and as easily Rule and Command the *Sun* in the Firmament, as the pooreſt and weakeſt *Worm* in the Earth. A *King* whose look alone (as the Prophet saith) can strike a Palsie or tremulous motion into the dull unmoveable Earth, and whose touch will make the Hills Smoak. What *Civilis* said to *Cerialis*, *Muciani & Domitiani sunt vana & sine viribus nomina*, may be truly said of the greateſt Powers in the World, when God sets himself against them. In short, the Powers of Hell and Earth can no more oppose him, than an Army of *Flyes* a boisterous Wind or *Hurricane*, than the *Ægyptians* could withstand the furious and formidable approach of that angry Sea that swallowed them.

Qui se excipit se decipit. Bern.

Psal. 104. 32.

Tacit. *Hist. lib.* 4.

'Tis not for want of Power, that God oftentimes doth not fulfil the Petitions of his People, but it is because what they *ask*, hath no tendency to their Good and *Salvation:* and God sometimes doth defer to give what they Pray for, in order to prove and exercise their Faith, to render his Bene-

Jam. 4. 3.

Sæpe non exaudit ad voluntatem, ut exaudiat ad salutem. August.

fits

fits more *valuable* and acceptable, (what is cheaply obtained hath a slight and suitable estimation) and to endear the duty of Prayer to them: thus God often hears, when he seemeth not to hear.

Farther, God may be said to hear the Prayers of the Faithful *two* ways.

1. By giving them an *extrinsick* or open visible *aid* or deliverance, as he did to *Daniel*, to the three men in the *Fiery Furnace*, suspending the natural *activity* and consuming power of that devouring Element, and making it as inoffensive as the Aire. Dan. 6. 22. Dan. 3. 17.

2. By giving them such *inward* powerful assistances of the *Holy Ghost*, as may keep them from despondence, or being overcome by Evil. So he heard *Stephen*, and all the noble Army of *Martyrs*. And the repeated Prayers of St. *Paul* God did abundantly hear, when He said, *My Grace is sufficient for thee.* Act. 7. 55.

Thus you see what encouragement results from hence to our Devotion: well may we Pray to such a God, such a Father, who is able to deliver us from all Evil; who will defend us under his Wings, and keep us

Animat nos hoc loco, nam si Rex est & potens pater ac gloriosus, omnino & nos vincemus malignum, & glorificabimur posthac. Theophilact *in loc.*

safe

safe under his Feathers; who will put
Psal. 91. his *Fiat* on all our Petitions, grant what ever we ask, that relates to our Good and his *Glory*, which leads me to the next Particular.

ἡ δόξα, *The Glory.*

3. As the former Particular tells us, that our God is a *King* of *Power*, so
Psal. 24. this doth evince his *Glory*; and that He is, as the Prophet saith, *Melech Haccabod*, *King of Glory*, the Fountain thereof. The Glories wherewith any of the Creatures are invested, are but *little beams* borrowed from Gods Glory, whose transcendent Brightness
ὥσπερ γὰρ ἡ δύναμις αὐτῆς πολλὴ, οὕτω καὶ ἡ δόξα ἄφατος, καὶ τὰ πάντα ἀπέραντα, &c. *Chrysost.* in loc.
obscureth all other *Glory*, as the Suns Light and Splendor doth the Stars.

God is very tender of his Glory, He esteems it a Paragon Jewel, dearer to him and more valuable than the whole World. He hath openly pro-
Isa. 47. fessed, He *will not give his Glory to* another; which doth abundantly evince the abominable sin and practise of some Jesuits and others of the *Romish* Adhesion,

ſion, who divide and ſhare their Praiſes in the end of their Writings between *God* and *Saints*. So *Tannerus* ends his firſt *Tome* of School Divinity, and *Pineda* his Comment upon *Eccleſiaſtes* with returns of Praiſe to *God* and the *Virgin*. So hath a *Lapide* done to St. *Paul* and the *Virgin*, &c.

Onwards, As God bears a very deep and hoſtile diſpleaſure againſt ſuch as oppoſe his Glory. So he hath a Fatherly tender regard for all thoſe that ſincerely honor Him. I am not ignorant that Gods Glory is, as himſelf, eternally *Infinite*, and therefore is not capable of any addition or detraction from us. *Gold* would be bright and *orient* though never worn on our Fingers; and the *Sun* would *ſhine*, though all the world were *blind*, or did wilfully ſhut their eyes. Yet notwithſtanding to ſhew how much we *value* his Glory, and how active we will be to advance it; He ſeems as 'twere to own new acceſſions of Glory to the Honors we do him, and graciouſly promiſeth to compenſate our pious endeavours with ample returns of Honor. Them *that honor me I will honor*: but thoſe whoſe bold preſumption ſhall attempt to derogate from or eclipſe 1 Sam. 2.

eclipſe his Glory, He will abaſe and bring down.

Now becauſe Gods Glory is ſo dear unto him, Chriſt made choice of it as one of the beſt Topicks and Arguments to prevail with him in Prayer. How greatly God is pleaſed to hear his Children reaſon it out with him, is collectible from the good effects of *Jacobs* ratiocination and contending in Prayer and devotion; and the *Cananitiſh Woman*. Since therefore our Devotions deſign the Advancement of Gods Glory, ſince 'tis for his *Honor* and the exaltation of his *Mercy* to pardon *humble* and contrite Sinners, to ſupply our needs, cloath and feed us, though we deſerve it not; and to turn our penitential Tears into holy Rejoycings and praiſe of his Name; we may aſſure our ſelves, He will not be difficult to grant what will ſo much redound to his Glory. And thus we have obſerved many good Influences and great Encouragements which the words afford to excite and raiſe our Devotion; and yet there is ſomewhat more behind, which conſummates the reſt, and is the Crown and Ornament of all the former, and expreſs in the next words.

Gen. 32. 9
Mat. 15.
Jer. 14. 7.
Ezek. 36. 22.

εἰς αἰῶνας *Forever.*

The word αἰῶν, ſignifies that which is *forever*, and becauſe an Age is the uſual and longeſt diſtinction of time, this word is put to ſignifie an Age, but in the plural number, *Ages or all Ages*, it denotes an *eternal duration.*

The Grandeur and Glory of Earthly Kings is fading and mutable, having no fixedneſs or conſiſtence, *Adam* was happy and miſerable in the ſame day, for it is commonly held, that ἡμέρας ἐπλάδη καὶ ἐξηλάδη, He lodged not one night in *Paradiſe*. Others have ſate in Thrones, but not long enough to make them warm, and their Kingdoms have been ſo deſſolated, that we may ſay of themas the *Rom.* Hiſtorian ſaid of *Samnium*; *Samnium in ipſo Samnio requiratur* Their Kingdoms may be ſought in their Kingdoms. In a word, All earthly Glory is but as the Flower of the field, and the more ſplendid, the more fading; as we ſay of Glaſs, the more *beautiful*, the more *brittle*. But Gods Kingdom is *everlaſting*, His *Power and his Mercy endureth for ever and ever.*

L. An. Sen. Flori. *lib.* 1.

Pſal. 136. 1 Tim. 1. 17. Heb. 13. 8. & 1. 12. Dan. 2. 44.

To

Christus Amen utitur quinquagies. Gerard.

To Conclude, Let the *Amen* (an *Hebrew* word frequently used by Christ, and of all of that Language, most trite and familiar, appearing in its original dress, and untranslated in most Languages for the greater dignity thereof, as *Augustine* saith) teach us to express in our Devotions vehement and fervent desires, that God would grant our Requests, consult and advance his own *Glory* and our *Good.* The word prefixed to a Sentence, or in the beginning thereof signifies an earnest asseveration, as *Verily, Truly,* &c. hence what *Matthew* expresseth by ἀμὴν, *Luke* expresseth by ἀληθῶς, but being affixed or in the end of a Sentence, it imports either an assent to the truth of that which is delivered, as in the close of the *Creed,* the Gospels, &c. or else it is a note of *assurance,* confidence and declaration of *Faith*: whereby we assure our selves, that God will grant the Things which we have prayed to him for. So it is to be understood in this place and many others; and signifies not only, *So be it,* but also, *So it is,* or *shall be*; for without *Faith,* or a perswasion, that God, for Christs sake, will grant the things we truly desire, our Prayers are rejected: and therefore

Buxtorf.

Rev. 22. 20, 21.

Jam. 1. 6.

Aquinas

Aquinas well obſerves that *Fiducia impetrandi*, is a neceſſary condition in Prayer.

Let it inſtruct us then, to rely upon Gods Promiſes with a ſtedfaſt faith and dependance, firmly believing that He will accompliſh what we pray for, fulfil and realize all his gracious Promiſes, and turn them into performances.

In fine, Let us endeavour ſo to deport and carry our ſelves here towards our Heavenly Father, as it becomes the Ingenuity of Children, and ſtrive to expreſs an hearty deſire to do his will, to make his Glory the Scope and Center of all our Actions, to vindicate and aſſert it againſt whatever Slurs, the iniquity of others ſhall attempt to throw on it: according to the holy practiſe of St. *Michael*, who reſolutely rebuked the Devil when he oppoſed Gods Glory; and of *Moſes*, who in an holy tranſport and impatience *broke the Tables*, and ſlew thoſe whoſe moſt execrable profaneſs preſum'd to pollute the Honor of God. Though in his own Concerns he was a flexible *Reed*, of unparallell'd *meekneſs* and condeſcention, yet in Gods *Jude.*

Cauſe an uncomplying intractable *Oak*, and in the oppoſite extream of a ſteddy fierceneſs and reſolution. We muſt not, like *Ariſtippus*, (who for his undue Praiſes and flattering *Harangues* to *Dyoniſius*, was called the *Court Spaniel*) or like *Huſhai*, *Ziba*, *Ahabs* Prophets, or *Herods* Votaries: humor or *flatter* men, and connive at their Encroachments upon Gods Glory; but we muſt be *Michaiahs* to *ſpeak Truth* and maintain the *Honor* of God. And all the reaſon in the world; ſince Gods *Bounty* is the Fountain of all our Graces and Enjoyments, we muſt make his *Glory* their Center. He that *Planted* and Cultivated the *Vineyard*, muſt drink of the *Wine*. The Stream will aſcend as high as the Fountain; ſo ſhould our Graces riſe as high in Duty as the Honor of them. Where ſhall a King look for Aid, Honor and Allegiance but from his Subjects: and where ſhall God have Glory and Aſſertors of his Honor, if Saints deny Him.

Canis Aulicus.

Oh! Since God is a Wall of Fire, and a *Tower* of Defence to us, let us not be a rotten Hedge or a tottering Wall, when we ſhould defend his Name;

but

but let us always shew our selves sincere and resolute in the defence of his Glory. And for thus Honoring God here, He will bestow on us an *Inheritance incorruptible that fadeth not away*, and reward us with immortal Honor, and *exceeding weight of Glory* hereafter. 1 Pet. 1. 4. 2 Cor. 4. 17.

FINIS.

ERRATA.

PAge 9. line 25. read *Faster*. p. 13. l. 1. r. *never*. l. 2. r. *either*. p. 18. l. 18. r. *hear*. p. 26. l. 7. r. *that*. l. 16. r. *partakers*. l. 21. r. *or Conjunction*. p. 30. l. 1. r. *let us consider*. p. 37. l. 23. r. *life*. p. 38. l. 18. r. *best of*. p. 54. l. 22. r. *her Chastity*. p. 64. l. 3. r. *immanifest*. p. 69. l. 21. r. *revered*. p. 72. l. 29. r *decline*. p. 73. l. 25. r. *weakness*. 76. l. 28. r. *depths and*. p. 139. l. 7. r. *abibo*. p. 195. l. 24. r. *Breast*.

In the Margin.

P. 76. r. *ὑπὲρ &*. p. 178. r. *sancte*.

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